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DIGEST OF THE MINUTES

OF THE SYNOD OF THE

PRESBYTERIAN CHURCH OF CANADA,

WITH A

HISTORICAL INTRODUCTION,

AND AN

APPENDIX OF FORMS AND PROCEDURES.

BY THE

REV. ALEX. F. KEMP,
ST. GABRIEL STREET CHURCH, MONTREAL.

Let all things be done
decently and in order.
1 Cor. xiv. 40.

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INTRODUCTION.

1.—CRITICAL.

At the recommendation of the Synod of the Presbyterian Church of Canada, in the year 1859, I undertook to prepare a Digest of its Minutes, and would then have proceeded with its publication but, on consideration, it appeared to me desirable to wait the issue of the then pending negociations for union with the United Presbyterian Church. These negociations having been brought to a happy termination, enables me to include all the proceedings in regard to them in this book, and to make it otherwise a complete documentary history of the Church. With as much alacrity as the time at my disposal would admit of, I have carried out the work undertaken by me, and now present it to my brethren in the ministry and eldership in the hope that, along with the Appendix of Forms and Procedures, it may prove of some interest to them, and be generally useful as a guide in the future proceedings of the Church in this Province.

Some persons may be disposed to underrate the value of such a book, and to look upon the facts and transactions which it records as of little importance. I trust there are few such in our Church, and that a higher and healthier estimate than this is entertained of the value of the Church's chronicles. If history is of no use or interest, then these records may, with other memoranda of the past, be permitted to perish and pass into oblivion; but, if we are to regard past events as the procedure of divine Providence in the guidance of the visible kingdom of Christ, then must the history of the Church, however dry it may be to some, yet be to the wise important lights and beacons to indicate the path of future action

and progress. In this view, every authentic record of what our fathers did becomes important to us. Those who are ignorant of the Church's history—of its trials, labours, and triumphs,—are ill fitted to take an intelligent part in her present proceedings and councils. Those who despise the wisdom of the ancients and have never noted their folly, will, as a penalty for this neglect, be likely left to grope blindly among the elements of things upon which a knowledge of the past would have shed a brilliant light. True it is that to be always looking at or laying the foundations is a waste of time and energy,—to dwell in, or to be always reproducing the past is not good. An excessive reverence for what is ancient simply because it is so, is a prejudice which, if indulged in, will certainly hinder our progress; but this is not one of the ordinary results of an attention to history; it is the antiquarian, not the historical spirit,—it is the spirit which would collect into heaps the remnants of the past for their own sake, and not for the purpose of reducing them to scientific order, or making them points from which to start forward on the way to perfection. The antiquarian spirit is retrograde, the historical is progressive; the one manifests itself in mediæval tractarianism, the other in the aggressive life of the most reformed of the reformation Churches. While in this country we are in little danger of becoming antiquarians, we are yet exposed to the temptation of forgetting rather than cherishing, of despising rather than respecting the past. In the ardour of our youth we may be tempted to think that we can do without the past, and that it had better be left to rot in its sepulchre. This is an error to the prevalence of which it were well to put an arrest. The true policy of the Church is to ally the wisdom of the past with the life and vigour of the present; to make the one the handmaid of the other, so that the future may spring from the past, and the Church may grow up symmetrically as a tree of the Lord's planting.

This Digest will, I hope, greatly facilitate the study of our Church's history. It embraces every document and transaction of importance pertaining to the Church, from the formation of the Synod in 1844 down to the present time. The materials are arranged in such order as seemed to me best for intelligent reference. Objections, I am aware, may be taken to the method of classification adopted, and that not without reason, but all I can say in reply is, that I have done my best, and in every case have proceeded upon grounds which, after much reflection, have appeared to me satisfactory. Some things I could wish to improve, but upon the whole, I am satisfied that the arrangement adopted, if not in all cases the most logical, will yet be found both instructive and useful. I have endeavoured so to combine chronological sequence with relation of subject, as that under each title and subtitle there may be found in the order of time all the proceedings of the Synod in regard to them.

Having read with care all these transactions many times over, it is gratifying to me to be able to say, that their literary character is, for the most part, of a very high order, and that the several Clerks of Synod have been men, who, for their knowledge of ecclesiastical procedure, and their scholarly attainments, are worthy of all praise. Speaking critically, I would say, that the resolutions of the earlier Synods are drawn up with more pains and care than those of the later. The practice was more common then than now, to send important reports or questions to committees, that resolutions carefully prepared might by them be submitted to the Court. It stands to reason that decisions thus prepared by competent hands will be both more correct in expression, and more comprehensive in substance than those drawn up in Synod, and in the course of debate. It is to be hoped that this good old practice will become a standing usage in the Synod of the Canada Presbyterian Church.

I would further critically remark that most of the judicial cases of reference and appeal are, even from the beginning, defective in the record of the facts or questions involved in each. This I have found to be a common error in ecclesiastical records in general. Many, even of our best Clerks, are satisfied with recording the simple title of a case, with the motions and decisions regarding it, and so far as present practical purposes are concerned, nothing more may be required. Most Clerks like, too, to put a case in the shortest possible form, and Church Courts in confirming their minutes, do not always care to supply posterity with the facts of cases, with which they themselves are perhaps painfully familiar. It thus happens that after a time the facts of many important cases are either altogether lost, or can only be imperfectly gathered from the recorded decisions upon them. It would greatly improve our Presbyterial records were we in all cases of reference or appeal, to copy the forms of Law Reports, and give a succinct account of the salient points in each case; in this way our cases would become valuable as precedents for future reference.

2.—HISTORICAL.

I had intended to have given at some length a history of the rise and progress of the Presbyterian Church in the Canadas, and for this purpose had collected some materials, but as this book has swelled out to an unexpected magnitude, I can only in the space afforded me, give a very brief sketch of the main features of our history.

The history of the Church in the early times of the colony, is more the history of separate congregations, and of missionary labours, than of a united or organized body. The Church followed tardily the tide of immigration, and each congregation as it

was formed was left to struggle against all the difficulties of a new country, and of limited resources, with little aid, counsel, or sympathy, from the mother country.

The first Presbyterian congregation was organized at Quebec, about the year, 1787. A regiment of Scottish soldiers were then in the barracks of that city, said to be the 26th Cameronians, among whom there were many pious men. They, along with a few civilians, met together in the school-room attached to the Jesuit barracks, and were supplied with public services by a Mr. Keith, a schoolmaster, about whom very little is known. The services of Mr. Sparks were afterwards obtained, and in the year 1809, the present St. Andrews Church was erected on land granted by government. Shortly after the organization of the Quebec Church we find Mr. Bethune a minister of the Church of Scotland preaching to several congregations in the County of Glengary; the Churches of Martintown, Williamstown, Lancaster and Cornwall, were originally organised by him. About the year 1790 the Presbyterians of Montreal of all denominations both British and American, organised themselves into a Church, and in in the following year secured the permanent services of the Rev. John Young. At this time they met in the Recollet Roman Catholic Church, but in the year following they erected the edifice which is now known as St. Gabriel Street Church—the oldest Protestant Church in the Province. In their early minuts we find them, in acknowledgment of the kindness of the Recollet Fathers, presenting them with "One Box of Candles, 56 lbs. at 8d.," and "One Hhd. of Spanish Wine at £6 5s."

Mr. Young, their first minister, was a licentiate of the established Presbytery of Irvine, who went to the United States about the year 1786, was soon after ordained by the Presbytery of New York to the Church at Schenectady, and at the formation of the Presbytery of Albany in 1790 became one of its members. In

1791, we find him along with the congregation at Montreal, petitioning the Presbytery of Albany to be taken under its care which they agreed to do and appointed Mr. Young at the same time stated supply at Montreal. Until June 1793, both minister and Church continued to form part of that Presbytery, but in that year on petition by Mr. Young and the Church they were dismissed to join a Presbytery then formed in Canada, under the name of the "Presbytery of Montreal." This is the first Presbytery that was constituted in Canada, and there can be little doubt, although no record of the fact remains, that its members were Mr. Bethune, Mr. Sparks, and Mr. Young, with their elders. The only thing that we certainly know of them is the name which they assumed, from which it appears that they claimed no connection with the established Church of Scotland.

In tracing the history of the organization of Presbyteries we do not find that this first one had any regular meetings or did any thing notable, and not again till the year 1805, does the form of a Canadian Presbytery appear. In that year Mr. Bethune, Mr. Sparks, and an elder met for the special purpose of ordaining the Rev. James Somerville, to the pastoral charge of St. Gabriel Street Church, then vacant by the resignation of Mr. Young, whose conduct and character became offensive to his people. Mr. Somerville was prior to this date a teacher in Quebec. He was licensed by the Relief Church Presbytery of Glasgow, in Scotland, in the year 1799, and appears to have come to this country shortly thereafter. He subsequently connected himself with the Synod in connection with the Church of Scotland, and although for many years unable to preach, he continued to be the recognised minister of the Church over which he was ordained till his death which occurred in the year 1837.

The next meeting of a Presbytery in this country was also in Montreal. In the year 1818, at the call of the Rev. Mr. Smart

of Brockville, four ministers, chiefly of the Associate Church of Scotland, met together, hoping to unite all the Presbyterians in the Province into one Church. They, however, failed in obtaining the co-operation of the ministers from the established Church of Scotland, who for reasons not stated stood entirely aloof from the movement. The brethren met, however, in Mr. Easton's Church, St. Peter's Street, afterwards called St. Andrew's Church, and organised themselves under the name of the "Presbytery of the Canadas." In the following year they met again in Glengary, when it was agreed that those in the Lower Province should be left to form a Presbytery by themselves, and that those in the Upper should form three Presbyteries, one to meet at Cornwall, another at Brockville or Perth, and a third at Niagara, the whole to form a general Synod to meet once a year. These Presbyteries met more or less frequently, and the Synod continued to meet at intervals until the year 1840, when they united with the Synod in connection with the Church of Scotland.

The ministers of the Church of Scotland may have held informal Presbyterial meetings at various times after 1803, for the induction of ministers as they were called to congregations in Canada, but if so, no records of such meetings now remain. In the year 1828, several of them met and calling themselves a Meeting of Ministers or a Presbytery, they ordained the Rev. Ed. Black, as assistant and successor to both Mr. Somerville, and Mr. Esson, the latter of whom came to this country in the year 1817. Not, however, till the year 1831, did any permanent organization exist. A convention of ministers was in that year held at Kingston, nineteen in number, by whom a Synod was formally constituted by virtue of the powers inherent in them as ministers of the Church of Christ. From the beginning they sought connection with the established Church of Scotland, but left it to the General Assembly of that Church to determine the nature of the connection

which should subsist between them. This Synod has continued to meet annually ever since that date, and in 1833, were, by a declaratory Act of the General Assembly, recognised as in such relation with the Church of Scotland as the independent position of the Colonial Church and the legal limitations of the Mother Church would admit of.

In tracing the progress of the Church in Upper Canada, we find that its earlier history is closely interwoven with that of the Churches in the United States. The large immigration of "U. E. Loyalists," who, after the War of Independence settled along the banks of the Upper St. Lawrence on lands granted by the government, numbered among them many Presbyterians and Lutherans. About the year 1795 they erected a place of worship for their joint use in the Township of Osnabruck but the Presbyterians had no settled minister till the year 1817. In 1811, the Rev. Mr. Smart, was sent out by the London Missionary Society to this country, who though settled in Brockville, yet preached in several neighbouring places, and organised several congregations. During the war of 1812, he preached frequently to the Garrison at Fort Wellington, and on one of these occasions a ball from one of the American guns passed over his horse's neck and striking the ground a little beyond him covered him with dust. In 1817, the Rev. William Bell, was sent out to Perth, C.W., by the Associate Presbytery of Edinburgh, to whom the congregation had made application. To him we are indebted for many interesting particulars about the Church and country at that time, contained in a valuable and able little book, published in 1824, entitled "Hints to Emigrants, in a series of letters from Upper Canada." After this time more attention was directed to the Colonies by the Churches at home. The government also for the encouragement of emigration provided salaries to several ministers from the imperial revenues. Ministers in succession came to St. Andrews, C.E., Williamstown,

Lochiel, Martintown, Cornwall, and Osnabruck. In 1821, Dr. Boyd, was ordained at Prescott, by a Presbytery of the United Synod, and is the first Presbyterian minister ordained in Upper Canada. Lanark, Beckwith, Richmond, C.W., Kingston, Markham, York, (Toronto), Niagara, &c., speedily obtained settled pastors and other congregations in both Provinces were organised from time to time.

The missionary labours of the Dutch Reformed Church, on behalf of this Colony, must not be overlooked, and deserve commendation. So early as the year 1798, the Classis of Albany, in connection with that Church, sent the Rev. Robert McDowall, as their Missionary to Canada. In the following year he reported to them that he had visited a great number of settlements in Canada, and had formed into congregations the people of six districts, consisting of about 430 families. He found the people very hungry for the bread of life and very attentive to the preaching of the Word. He afterwards accepted a call to settle as the pastor of the congregations of Adolphustown, Earnestown, and Fredericksburg, where he reports "it is obvious that the Lord has opened a wide door for the entrance of the Gospel." In 1800, another Mission was sent out by the General Synod itself, but no particulars are reported of their labours. In 1806, Mr. McDowall writes to the Synod that he had reason to be thankful that the truths of the Gospel had gained an ascendancy over many, but laments that he cannot adequately discharge the duties of his extensive charge. He is alone; the country is large; many and pressing are the invitations sent him to preach in distant parts. He had several times gone to York (Toronto) 200 miles away, which he says is a "very pleasant town and contains a large number of people." He often preached from six to nine times in the week, and his labours in the way of baptizing and marrying were excessive. In the same year three more Missionaries were sent to Canada for

a short time from whom no report was published. In 1809, two others were sent out for three months, who reported that during that time they had preached 81 sermons, administered the Lord's Supper thrice, baptised 13 children, and received 30 persons into the Church. In 1810, two more were sent, one of whom reports that on a tour round Lake Ontario, he had preached 53 sermons, baptized 19 persons, and received 18 into the Church. He also organized a Church in York (Toronto) which he says "is now under the care of the Classis of Albany." To the Presbytery of Albany, and the Classis of Albany, are, it would thus appear, due the credit of having fostered the first Presbyterian Churches of Montreal and Toronto, and to the Dutch Reformed Church, the credit of having sent several faithful ministers to Upper Canada, and of organizing the first Presbyterian Church in Toronto. It was to this same congregation to which we presume, the Rev. James Harris was ordained by a Presbytery of the United Synod in the year 1821, and which is now known as Knox Church Toronto, in connection with the Presbyterian Church of Canada. Not till about 1829, was the present St. Andrew's Church, Toronto, formed, whose first minister the Rev. Wm. Rintoul, began his labours in 1830. The American ministers of the United Synod, did not unite with the Synod in connection with the Church of Scotland, but continued for many years to form the Presbytery of Niagara, which seems to have lapsed about the year 1845; several of its ministers and congregations united with the Presbyterian Church of Canada, and a few still remain separate as American Presbyterian Churches.

The only question which agitated the Church to any extent, prior to the year 1844, was that of the Clergy Reserves. with which was associated the endowment of 75 Rectories of the Church of England, by Sir John Colbourne in 1836. The Presbyterian Synod, on the grounds of its connection with the National

Church of Scotland, claimed, in virtue of the Treaty of Union between England and Scotland, equal consideration from the Imperial Government with ministers of the Church of England, in the distribution of the lands reserved for the support of a Protestant Clergy in the Province. The endowment of the Rectories, and the disparaging terms in which Scotchmen and the Scotch Church were spoken of by the then Solicitor General in the discussions which ensued, roused the indignation of the large and influential Presbyterian community. The result was a meeting of Delegates from the several Churches in connection with the Church of Scotland, at Cobourg in 1837, in which strong resolutions were moved, a petition sent to the King, and a deputy commissioned to Britain, to represent their cause to the Imperial Government. In July of the next year, we find also the Synod of the Church publishing a long and able protest against the unequal distribution of the Reserves. These subjects continued to agitate both the Church and the country, until in 1854 they were finally settled by the Provincial Parliament;—by commuting with all the ministers who received grants from the Reserve Fund, they removed even the "semblance" of a connection between the Protestant Church and the State in Canada.

The next question of moment which the Church was called upon seriously to consider, was that of the rights and spiritual Independence of the National Church of Scotland. The Synod in Canada fully, and all but unanimously, approved of the contendings of the Parent Church in Scotland, and from the year 1841 to 1844, sent resolutions of sympathy to the General Assembly, and petitions to the Imperial Parliament on their behalf. The shock of the disruption which occurred in 1843 in Scotland, was felt also in this Colony, and in 1844, resulted in the separation from the Synod here, of 23 of its ministers. These ministers solemnly protested against the Synod's unfaithfulness to its avowed

convictions, and against a continuance of such a connection with the established Church of Scotland as seemed to involve responsibility for its actions, and an approval of the position which it had now assumed in relation to the State, and by which, for the first time in its history, it had apparently to them, subjected its spiritual prerogatives to the supremacy of the civil power. They afterwards, along with several representative elders, formed themselves into the Synod of the Presbyterian Church of Canada, the history of whose proceedings the following Digest contains.

I regret that I have no materials from which to sketch the rise of the United Presbyterian Church in this Province. I presume that their early ministers were among the "Seceders" who did not join the Church in connection with the Church of Scotland, along with the United Synod of Canada. At first they were called the Missionary Synod of the United Secession Church, but after the union of that Church with the Relief in Scotland in 1847, they assumed the name which they now bear.

The next historical event of moment will doubtless be the Union of the United Presbyterian Church with our own. Future historians of our affairs will doubtless look upon this act as the epoch of a new era of life and prosperity to the Church.

This brief and imperfect sketch of the history of the Presbyterian Church in Canada, is all that my space will permit me to give at present. In closing this introduction, I beg to acknowledge with thanks the receipt of valuable historical notes from the Revs. Messrs. Smart and Cheyne, and of pamphlets from Dr. Burns; special acknowledgments are also due for the kind and courteous assistance frequently rendered me by Mr. Reid of Toronto. I feel somewhat sorry that my work is done; and only hope, that in Providence I may be spared another twenty years to chronicle the acts, and digest the proceedings of the "Canada Presbyterian Church." May the Lord, our King and Head, accompany with his blessing, this effort to serve His Church.

ALEXANDER F. KEMP.

Montreal, Feb., 1861.

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DIGEST OF THE MINUTES

OF THE

Presbyterian Church of Canada.

CHAPTER I.

Constitution and Principles.

1.—*First meeting of Synod at Kingston*, 10*th July*, 1844.

Minutes, 1844, p. 3.—At Kingston the tenth day of July, one thousand eight hundred and forty-four years, which day there met in the Wesleyan Methodist Church, Wellington street, the following Ministers and Elders, heretofore members of the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, but who had just withdrawn from said Synod under two several Protests—viz:

John M. Roger, Thomas Alexander, Henry Gordon, Wm. Reid, Alexander M'Lean, William Rintoul, Henry Esson, David Black, Mark Y. Stark, Alexander Gale, Donald M'Kenzie, John Bayne, Angus Mackintosh, Daniel Allan, Duncan M'Millan, William Meldrum, George Cheyne, George Smellie, Robt. Peden, Ministers, and Alexander Lindsay, Isaac Weylie, James Webster, George Davidson, James F. Westland, Elders.

The Rev. Mark Y. Stark was called to the Chair, and the Rev. W. Rintoul appointed Secretary. The Chairman opened the meeting with prayer.

It was agreed that the Protests under which the Ministers and Elders composing the meeting, and others absent, had withdrawn from the Synod of the Presbyterian Church of Canada, in connexion with the Church of Scotland, should be recorded, and they are as follows:

2.—*Protest of certain Ministers and Elders belonging to the Synod of Canada in connection with the Church of Scotland.*

WHEREAS, the Church, as the divinely constituted Depository and Guardian of Revealed Truth, is specially bound to lift up her testimony for those particular truths which are at any time endangered or overborne by the antagonist powers of this world—And Whereas those great and fundamental truths which respect the supremacy of Christ in his Church, the spiritual independence of her rulers, their exclusive responsibility to her Great Head, the rights and privileges of His people, and the proper relation which should subsist between the Church and the State, are at the present day endangered, and have actually been overborne in the Established Church of Scotland through recent encroachments of the State, upon the spiritual province, submitted to by her—And Whereas, in righteous testimony against these encroachments, great numbers of Office-bearers and Members of the said Church have solemnly and deliberately come out from her, and are now formally constituted into the FREE PROTESTING CHURCH OF SCOTLAND—a Church which has, during the last twelve months, enjoyed many unequivocal tokens of the approbation of her Great Head—And Whereas, the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, apart from all considerations of a general kind, which should have led them to testify against the defections and corruptions of the said Established Church, were specially bound to do so, because of their connection with said Church, and because also of reiterated testimonies solemnly and deliberately lifted up by the Synod in former years in behalf of the contendings of those who have been compelled to secede—And Whereas, the due and proper testimony against the defections and corruptions of the said Established Church of Scotland was a termination of the peculiarly close and intimate connection in which the Synod stood to her—And Whereas, it has been in an orderly and constitutional way proposed to this Synod, having been made the subject of petitions and overtures of congregations and Presbyteries, whilst it has been advocated by many of the members, that this Synod should terminate its connection with said Church, and alter its designation accordingly—And Whereas, this Synod, by

the vote of a majority of its members, came to the decision that it shall not terminate said connection, nor take other such action as was required:

WHEREFORE, we, the undersigned Ministers and Elders, members of the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, DO, in our own name, as well as in the name of all who adhere to us, hereby Dissent and Protest against said decision, for the following reasons:—

First.—That in our conscientious conviction, this Synod are thereby giving their virtual sanction to the procedure of the Established Church of Scotland in the great questions at issue between that Church and the Free Protesting Church of Scotland, and lending the weight of their influence, as a Church, to the support of principles which are incompatible with the purity and liberty of any Church, by which they are allowed—and which are fitted at the same time to do grievous injury to the cause of the Redeemer throughout the world.

Second.—That in a cause relating to a Church in which they have many and obvious reasons for feeling a very deep and special interest—a cause too, in which the honour of Christ's Crown and the interests of His Kingdom are intimately concerned,—they have refused to discharge the obvious duty of lifting up a full and unambiguous testimony for the truth, and thereby strengthening the hands of those who are witnessing for Christ, and suffering for His sake.

Third.—That after solemnly pledging themselves, in various forms, and at different times, to maintain the great principles for which the Free Protesting Church is now contending, and which the Established Church of Scotland has practically repudiated—and specially after the import and the security of such pledges had been brought into question by the actings of various ministers, and even of one of the inferior Church Courts—they have virtually receded from their solemn pledges, and destroyed the weight of every expression of their opinions in favour of the aforesaid principles embodied in their records.

Fourth.—That by leaving an open door for the admission of Ministers and Elders from the Established Church of Scotland,

holding unsound views on the great principles aforesaid, they have most seriously endangered the purity of the Church, and brought even her independence into peril, through the probable introduction of Office-bearers, prepared to submit to the same encroachments of the Civil power by which the Church of Scotland has been enslaved.

Fifth.—That they have rendered the relation in which they stand towards the Established Church of Scotland so doubtful and equivocal, that even their declaration of spiritual independence is necessarily deprived of all significance and weight, that the terms in which their endowments are held, have been in effect declared to be such as are incompatible with the proper regulation of their intercourse with other Churches,—and even with free action in many other matters of greater importance, and that moreover, they have cast away the opportunity of placing this Church on a basis which might have gathered around her all the sound-hearted Presbyterianism of the Province.

Sixth.—That they have given additional weight to the practical arguments against establishments, furnished by the present position of the Established Church of Scotland—strengthened the hands of those who, in this Province, are denying the lawfulness and expediency of all national endowments for religious purposes, and rejected the opportunity which God in His providence had afforded them of proving to the world that entire freedom of action, and a jealous determination to guard against the encroachments of the Civil Power, were perfectly compatible with the enjoyment of the countenance and support of the State.

Seventh.—That in a matter in which the consciences of many of their brethren were aggrieved, and for refusing relief in regard to which no moral necessity could be pleaded on their part, such relief has nevertheless been refused.

Wherefore, for all these and other reasons which might be stated, We Dissent from the Decision to which this venerable court yesterday came; and while feeling painfully the solemnity of our position, and deeply distressed in the view of the possible results, We Solemnly Protest to this venerable court, before God, the Church of Christ, and the world, that it is our conscientious belief that in respect of the premises, sin in matters funda-

mental has been done by this court: and that while at the same time we continue to adhere to the Confession of Faith and other Standards of this Church, we can yet no longer, with a clear conscience, hold office in the Presbyterian Church of Canada, in connection with the Church of Scotland—And further, we Protest that the guilt of Schism lies not with us, but with those who have acted in a way which compels us to depart—And further, also, we Protest, in behalf of ourselves and those of the people of this Church, who may now or hereafter adhere to us, that we hold ourselves entitled to all the property and emoluments, of whatever kind, now in our possession.

M. Y. STARK, Moderator. JOHN BAYNE, ALEXANDER GALE, THOS. ALEXANDER, HENRY GORDON, ALEX. MACLEAN, WILLIAM RINTOUL, H. ESSON, DAVID BLACK, DONALD MCKENZIE, ANGUS MACKINTOSH, DANIEL ALLAN, DUNCAN MCMILLAN, WM. MELDRUM, GEORGE CHEYNE, ROBERT LINDSAY, GEORGE SMELLIE, ROBERT PEDEN, WM. MACALISTER, Ministers. RALPH SMITH, ROBERT THOMPSON, ANDREW MILNE, ALEXANDER LINDSAY, WILLIAM LITSTER, ROBERT TURNBULL, ISAAC WEYLIE, JOHN BURNS, WILLIAM CLARK, J. F. WESTLAND, JAMES WEBSTER, JOHN MATHIESON, ALLAN HENDERSON, PETER DRUMMOND, DONALD FRASER, PETER MCNAUGHTON, JAMES NOBLE, JAMES DUNDAS, GEORGE DAVIDSON, FRANCIS HENDERSON, Elders.

KINGSTON, 10th day of July, 1844.

[The within Protest signed in our presence.]

J. C. MORRISON, *Notary Public.*
GEORGE BROWN, *Witness.*

3.—*Reasons of Dissent and Protest given in to the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, by* JOHN MORRICE ROGER, *and* WILLIAM REID, *Ministers, in regard to a decision of that Court, on the subject of the independence of the Church and its connection with the Church of Scotland.*

1844, p. 7.—I. Because believing the Church in this land to be virtually independent, its real connection with the Church of

Scotland consisting in its descent from that Church, and its adherence to the same standards, a connection which it is not desired to renounce, and which cannot in reality be renounced, yet being aware that much misapprehension prevails with regard to the position of this Church in reference to the Church of Scotland, misapprehension which tends to distract the minds of our people, and to impair to some extent the efficiency of the Church; we hold it to be the duty of the Synod to establish the independence of the Church in such a manner as cannot be misunderstood, and to accommodate the title and designation of the Church to its real condition, and the object which it is intended to effect, namely, to promote the spiritual interests of the Presbyterian population of Canada.

II. Because we consider an alteration of the title and designation of the Church, and a full assertion of its independence necessary to render effective any testimony borne to the great principles of spiritual independence, which were for many years contended for in the Church of Scotland, and the assertion of which ultimately issued in the disruption of that Church; and farther, because we believe that to acquiesce in the decision of the Synod with regard to the position of the Church would be virtually to declare adherence to the Established Church of Scotland, and approbation of her actings and proceedings.

For these and other reasons which might be stated, we Dissent from and Protest against the decision of the Synod in the matter referred to; and farther, we declare and Protest that we can no longer continue as Office-bearers in the Presbyterian Church of Canada, in connection with the Church of Scotland.

(Signed) JOHN M. ROGER,
Minister at Peterboro'.

(Signed) WILLIAM REID,
Minister at Colborne & Grafton.

KINGSTON, *July* 10, 1844,

(Signed) ALEX. GALE, *Witness.*
(Signed) WM. RINTOUL, *Witness.*

4.—*Synod constituted.*

1844, p. 8.—After conference held, and on motion made and seconded, the meeting in conformity with the import of these protests, and in accordance with their powers as Office-bearers in the Church of our Lord Jesus Christ in Canada, unanimously resolved to constitute themselves into a Synod, under the designation of the SYNOD OF THE PRESBYTERIAN CHURCH OF CANADA; and the Chairman thereupon declared the Synod to be constituted.

Mr. Roger, on the call of the Chairman, offered up prayer for the Divine blessing on the Synod, and on the Church represented by it.

On motion made and seconded, Mr. Stark was unanimously chosen Moderator for the ensuing twelve months, and Mr. Rintoul was unanimously appointed Clerk to the Synod.

5.—*Communication from the Free Church of Scotland.*

TORONTO, 1844, p. 22.—The Clerk produced and read an extract from the Minutes of the Commission of the General Assembly of the Free Church of Scotland, of date 14th August last, containing various resolutions expressive of sympathy with this Church, and their desire, in various ways to assist us; also an extract from the Minutes of the Colonial Committee of the Free Church of Scotland, of date the second day of September of the present year, nominating and appointing the Rev. Andrew King, minister of St. Stephen's Church, Glasgow, the Rev. John Macnaughton, minister of the High Church, Paisley, and the Rev. John McMillan, minister of Cardross, to proceed to Canada as representatives of the Free Church of Scotland, and commissioning them to express their deep interest in the spiritual prosperity of their brethren in Canada, and generally to co-operate with them to the utmost of their ability, in advancing the cause of Christ in Canada. Also a letter from the Moderator of the General Assembly of the Free Church of Scotland, of date the twenty-first August, the tenor whereof follows:

"*Edinburgh*, 7, *N. St. Andrew St.*
"21*st August* 1844."

"REVEREND AND DEAR SIR,

"I am instructed by the Commission of the General Assembly of the Free Church of Scotland, met here on the 14th instant, to transmit to you, as Moderator of the Synod of the Presbyterian Church of Canada, the enclosed extract from its proceedings:—

"The members of Commission and our Ministers and people universally, contemplate with joy, and with sincere gratitude to the God of all Grace, the intelligent and faithful adherence to the principles we have been called to contend for, of so many of our esteemed brethren in Canada and Nova Scotia, who have all along been in close though voluntary connection with the Church of Scotland. If in supporting and acting on these principles, which are equally important to the Church of Christ in all lands, you have had to encounter difficulties, to combat prejudices, to withdraw from those with whom you once acted, and to suffer loss for Christ's and the Gospel's sake, we trust you will receive a reward ample as the Saviour's promise—"a hundred fold in this world, and in the world to come life everlasting." In your present circumstances of trial, it will be gratifying to you to learn that "the things that have happened unto us" in the progress of our affairs "have fallen out" eminently "unto the furtherance of the Gospel." A spirit of prayer has been awakened in many, with a visibly increased attention to the Word of God: the relation between the pastor and the flock has become more intimate and affectionate, and the mutual fellowship of the members of the Church has been greatly promoted. If "not many wise men after the flesh, or mighty or noble" have joined our ranks, yet "the Word of the Lord has free course and is glorified;" and the disciples begin to be known, as at the first, by their love one to another. It is felt by many as a matter of thankfulness that God has permitted them to live unto the times of our Free Church, and to see in some measure the fulfilment of long cherished wishes and prayers.

"Amid the many calls made on us at home, we fear we shall not have it in our power to do much for our brethren at a distance; yet we trust that the messengers and ministers we propose to

send, may give you some help in the forming and settling of congregations; and that your combined counsels may lead to some effectual means of providing a supply of faithful men for the ministry among you. To raise up such men and qualify them for their work, is the special office of the King of Zion; and in bestowing them on any Church he indeed confers one of his most precious gifts.

"In concluding, I beg, in the name of the Commission, to assure you of our best wishes and prayers, and to solicit for ourselves an interest in your intercessions. And I remain,

"Your friend and servant in the Lord,

"HENRY GREY, *Moderator.*

6.—*Resolutions at Synodical Public Meeting.*

TORONTO, 1844, p. 31.—I. That the Synod, deeply impressed with a sense of their responsibilities as office-bearers in the Church of Christ, and solemnized by a sense of their own shortcomings in all duty, do now humbly and faithfully enjoin on all ministers and preachers under their charge to cultivate a high standard of personal piety, and to give themselves more universally than ever to the great work of winning souls to Christ; and they farther enjoin Presbyteries, at their earliest meetings, to take the whole subject of the state of religion into their most serious consideration.

II. That the Synod, convinced that an effective Eldership, zealous for the Lord's glory, and active in carrying out the great end for which the office of the Elder has been constituted by the Head of the Church, is essential to the prosperity of the Church, entreat their brethren to ponder well the exhortations and advices tendered already by this Synod regarding the qualifications and duties of the Elder and the Deacon; believing that a well organized, pious, energetic and spiritually minded Session, assisted by a Deaconship of corresponding character, is a blessed instrument in God's hand for reviving his own work, and establishing the purity of his Church.

III. That the Synod, considering that the purity of the Church, as subordinate to its glorification, and the glory of God, is the very

highest end of all gospel ordinances; and that her extension in the world depends mainly on her purity; and considering that, apart from all the labours of Church officers, the purity of the Church is to be promoted and prayed for by every individual member thereof: do now earnestly entreat and exhort all the members of this Church to strive after personal holiness, and the culture of brotherly affection towards each other; and to pray unceasingly for the fulfilment of the divine promises respecting a universal effusion of the Holy Spirit.

IV. That the Synod, persuaded that their characteristic principles are essentially Scriptural, Protestant, and Missionary, resolve, under God, to cast their great schemes for support on the piety and principle of the christian people—relying on the grace of the Lord for any faith and benevolence that may be necessary to carry them out to a successful issue.

V. That the Synod, in view of the varied and refreshing communications received from the Moderator of the Free Church of Scotland, and the Commission of the General Assembly and Colonial Committee of said Church; and especially of the visit of Mr. King and Mr. Macnaughton, the deputation from that Church; and the experience had of the wise and faithful counsels—the instructive, edifying, and powerful addresses of these brethren; do now record their sense of the obligations under which they are laid to the Free Church of Scotland, and their hope that, in the fruit which may be reaped from the visit of the deputation, both the deputation themselves, and those who commissioned them, may have abundant cause for praise and thanksgiving to Him who has called and enabled them to witness so nobly for the truth. And in view of the travels and labours in which the deputation are engaged, and especially of the early return of Mr. Macnaughton to his family and flock in his native land, the Synod desire to commend the deputation to the guidance and keeping of the Great Head of the Church.

7.—*Act adopting the Formulæ.*

Cobourg, 1845, p. 60.—The Synod called for the report of Presbyteries on the act respecting Formulæ for the ordination of Minis-

ters Elders and Deacons, when the Presbytery of Hamilton gave in a report recommending certain alterations. The report was received and approved of, and the Synod adopted the alterations accordingly and the act, as amended, is as follows:

(1.) *Formula to be signed by Ministers, Elders, Deacons, and Probationers.*

I,——, do hereby declare that I do sincerely own and believe the whole Doctrine contained in the Westminster Confession of Faith, as approved by the Church of Scotland, in the year one thousand six hundred and forty-seven, to be the truths of God, and I do own the purity of worship presently authorised and practised in this Church, and also the Presbyterian Government and Discipline thereof: which Doctrine, Worship, and Church Government I am persuaded are founded upon the Word of God and agreeable thereto; and I promise that, through the grace of God, I shall firmly and constantly adhere to the same, and to the utmost of my power, shall in my station assert, maintain, and defend the said Doctrine, Worship, Discipline, and Government of this Church by Sessions, Presbyteries, and Synods; that I shall, in my practice conform myself to the said Worship, and submit to the said Discipline and Government, and never endeavour, directly or indirectly, the prejudice or subversion of the same; and I promise that I shall follow no divisive course from the present order in the Church; renouncing all doctrines, tenets, and opinions whatsoever contrary to or inconsistent with the said Doctrine, Worship, Discipline or Government of this Church.

(2.) *Questions to be put to a Minister at his Ordination.*

1. Do you believe the Scriptures of the Old and New Testament to be the Word of God, and the only rule of faith and manners?

2. Do you sincerely own and believe the whole doctrine contained in the Confession of Faith, approved by the General Assembly of the Church of Scotland, in the year 1647, to be founded upon the Word of God: and do you acknowledge the same as the confession of your faith; and will you firmly and constantly adhere thereto, and to the utmost of your power assert, maintain and defend

the same, and the purity of worship as presently practised in this Church?

3. Do you disown all Popish, Arian, Socinian, Arminian, Erastian, and other doctrines, tenets, and opinions whatsoever, contrary to or inconsistent with the foresaid Confession of Faith?

4. Believing, as you declare, that the Lord Jesus, as King and Head of the Church, hath therein appointed a government in the hand of Church officers distinct from the civil magistrate, are you resolved to maintain, and that at all hazards, that in the administration of spiritual things, the Church is bound to act ministerially under Christ her Head, as responsible in such administration to him alone; while, in all things secular and civil, her officers and members are subject to the laws and rules that govern civil society?

5. Are you persuaded that the Presbyterian Government and Discipline of this Church are founded upon the Word of God, and agreeable thereto, and do you promise to submit to the said Government and Discipline, and to concur with the same, and never to endeavour, directly or indirectly, the prejudice or subversion thereof, but to the utmost of your power, in your station, to maintain, support, and defend the said Discipline and Presbyterian Government by Sessions, Presbyteries, and Synods, during all the days of your life?

6. Are you persuaded that the pastoral relation can be legitimately founded only on the free choice and consent of the people?

7. Do you promise to submit yourself willingly and humbly, in the spirit of meekness, unto the admonitions of the brethren of this Presbytery, and to be subject to them and all other Presbyteries and the superior judicatory of this Church, where God in his providence shall cast your lot; and that according to your power you will maintain the unity and peace of this Church against error and schism, notwithstanding of whatever trouble or persecution may arise, and that you shall follow no divisive courses from the present Doctrine, Worship, Discipline, and Government of this Church?

8. Are not zeal for the honour of God, love to Jesus Christ, and desire of saving souls, your great motives and chief inducements to enter into the function of the holy ministry, and not worldly designs and interests?

9. Have you used any undue methods, either by yourself or others, in procuring this call?

10. Do you engage, in the strength and grace of Jesus Christ our Lord and Master, to rule well your own family, to live a holy and circumspect life, and faithfully, diligently, and cheerfully to discharge all the parts of the ministerial work, to the edification of the body of Christ?

11. Do you accept of and close with the call to be pastor of this Church, and promise through grace to perform all the duties of a faithful minister of the gospel among this people?

(3.) *Questions to be put to a Probationer.*

1, 2, 3, 4, 5, and 6, the same as the foregoing.

7. Do you promise that you will subject yourself to the several judicatories of this Church, and are you willing to subscribe to these things?

(4.) *Questions to be put to an Elder.*

1, 2, 3, 4, 5, and 6, the same as the foregoing.

7. Do you accept of the office of an Elder of this Church, and promise through grace, faithfully, diligently, and cheerfully, to discharge the duties thereof?

(5.) *Questions to be put to a Deacon.*

1, 2, 3, 4, 5, and 6, the same as the foregoing.

7. Do you accept of the office of a Deacon of this Church, and promise through grace, faithfully, diligently, and cheerfully, to discharge the duties thereof.

The Synod ordained that the aforesaid Formulæ and Questions, shall be used by Presbyteries at the licensing of Probationers, and the ordination and admission of Ministers, and by Sessions at the ordination and admission of Elders and Deacons.

8.—*Proposed Draft of Testimony.*

1845, p. 63.—The Synod having called for the report of the committee appointed to prepare the draft of a testimony, and having heard the statement of the convener of the progress made by

the committee therein, approved of their diligence, and re-appointed the committee, with instructions to complete the draft, and submit the same when finished to the Commission, in order that it may be more fully matured for the consideration of the Synod at next meeting.

(No further action was taken on this matter.—Ed.

9.—*Resolutions on the Standards.*

Toronto, 1850, p. 23.—The Synod had lengthened Conference on the subject of the Standards.

(1.) *Resolution rejected.*

It was moved by Mr. Gordon, seconded by Dr. Burns,

"That the Synod considering that great diversity of views exists among the Office-bearers and members of this Church, respecting the true meaning of certain passages in the Confession of Faith, bearing on the Powers of the Civil Magistrate, and more particularly of chapters xx, and xxiii, sec. 3; considering that such diversity has of late been creating difficulties in the way of Office-bearers, Candidates for License, and Probationers for Ordination, signing our Formula in as far as it relates to this particular subject; considering that the continuance of this state of things has a tendency to endanger the internal union of our Church, to deprive it of the benefit of the labours of many pious and gifted persons who are deeply attached to all the essential principles of our Church and its Standards, and also to prevent and impede the progress of the Church in this country; the Synod do therefore hereby appoint a Committee to take these chapters of the Confession of Faith under their careful consideration, with a view to determine what can safely be done to remove these difficulties and to report their views and the result of their deliberations to the next Synod."

(2.) *Resolution adopted.*

It was moved in amendment by Dr. Willis, seconded by Mr. Bayne, and carried by 29 to 11. No vote 3.

"That the Synod having considered the Overture, declare their continued sense of the excellence of their subordinate Standards,

and of the importance of those parts therof, which affirm the duty of the civil magistrate to recognise the christian light where it shines, and to support and encourage the christian truth in contradistinction to demoralizing error; and consider, that many of the exceptions taken to those portions of our Standards originate in needless misapprehensions of the sense in which the said doctrinal articles have all along been held by the Reformed Presbyterian Church, and which has already by this Church itself been explained in the testimonies it has issued and its recorded resolutions. That the Synod therefore cannot contemplate with much hope, the issue of their labours, in any further attempt that this Synod might make to satisfy the alleged scruples of candidates for admission to office, or the calls made for explanation by those who after vows, have made inquiry: But inasmuch as some of the parties pressing for this, declare generally that their object is not to change or alter the received Standards but, in the *bona fide* sense of the term to have enunicated in other words the doctrine referred to: The Synod appoint a committee to consider whether any exegetical or declaratory note may be appended to the question in the Formula respecting the Confession of Faith proposed to candidates for office; but hereby strictly limit the powers of the committee to said design.

" Further, in reference to any case that may already have come before Presbyteries, of candidates for spiritual office seeking relief to their alleged conscientious scruples, in the way of being allowed to give a qualified assent to the said portion of our Confession, the Synod, feel that it will be as inconvenient for Presbyteries themselves, as perilous to the public testimony maintained by this Church, to allow an absolute power of discretion to local judicatories. The Synod do, however, in the spirit of candid consideration, allow the Presbytery before which such cases may occur, having first assured themselves of the attachment of the candidates to the doctrines of this Church in general, and to its testimony for the headship of Christ over nations as well as the Church, to transmit to the committee to be appointed as aforesaid, a particular statement of the circumstances; and if said committee, or a majority thereof, shall be satisfied to the same effect concerning said candi-

dates or applicants for license or ordination, the assent of such individuals, may be accepted with an accompanying explanation; so that the difficulties alleged, being of the kind herein exclusively referred to, shall not hinder their license or appointment to offices within this Church.

The following Committee were accordingly appointed, viz:—

The Moderator, Dr. Willis, Mr. Gale, Mr. Bayne, Mr. Robb, Mr. Harris, Mr. McMurray, Mr. Roger, Mr. McLeod, Mr. Stark, ministers; Mr. Davidson, Mr Ferrier, Mr. McLellan, Mr. Elder, Mr. Osborne, Mr. Clark, elders; Dr. Willis and Mr. Gale to be Conveners.

(3.) Committee re-appointed on the Standards.

KINGSTON, 1851, p. 13.—On motion made and seconded, it was agreed that the Committee on the Standards appointed last year, with the addition of Dr. Burns, Mr. Esson, Mr. Wardrope and Mr. Gregg, Ministers; and Mr. Brodie, Mr. Heron and Mr. Blain, Elders, be requested to meet as soon as possible and prepare an explanatory note to be appended to the Formulae, and report on an early day.

The Synod then took up an Overture from the Presbytery of Hamilton, in regard to Students signing the Confession of Faith before being employed as Catechists. It was agreed to refer the Overture to the Committee on the Standards.

P. 26.—The Synod took into consideration the report of the Committee on the Standards.

It was agreed to transmit the explanatory note prepared by the Committee to Presbyteries for their consideration, instructing them to report before next meeting of Synod.

(4.) Report of Presbyteries on Declaratory Act on the Standards.

KINGSTON, 1852, p. 10.—The Synod then called for the Reports of Presbyteries on the draft of the Declaratory Act, with regard to certain parts of the Confession of Faith. Reports were given in from the Presbyteries of Hamilton, Kingston, Brockville, Perth, and Montreal. It was agreed to refer these Reports to a Committee consisting of Dr. Burns, Dr. Willis, Mr. Boyd, Mr. McLeod Mr. Duncan, and Mr. Scott, ministers; and Mr. McLellan, Mr

Cattanach, and Mr. Ferrier, elders; with instructions to the committee to consider and digest said Reports, and draft an explanatory note or declaration in accordance with the general mind of the Church.

P. 19.—The Synod then called for the Report of the committee appointed to digest the Reports of Presbyteries on the proposed Declaratory Act, with reference to certain expressions in the Westminster Confession of Faith. It was stated on the part of the committee that circumstances had prevented a full meeting of the members of the committee from taking place. The Synod appointed the following committee, viz: Mr. Reid, Convener, Mr. Gregg, Mr. Bayne, Dr. Burns, Dr. Willis, Mr. Scott, Mr. Wardrope, ministers; and Mr. Anderson, Mr. Jeffrey, and Mr. Heron, elders, maturely to consider the Reports of Presbyteries, correspond farther with Presbyteries if they shall see cause, and submit an enactment, or explanation, to the Synod at its next annual meeting.

(5.) *Declaratory Act on the Standards.*

HAMILTON, 1853, p. 14.—The Synod called for the Report of the committee appointed to draw up a note or explanatory clause, with reference to certain passages in the Confession of Faith, bearing on the duty of the civil magistrate. The Report was given in by Mr. Reid, Convener of the committee, embodying the following minute, recommended to the Synod for adoption, to wit:—

The Synod, in declaring their adherence, as they now again do to the Confession of Faith, as approved by the General Assembly of the Church of Scotland, in the year 1647, hereby declare that they do not understand the passages relating to the duty of the civil magistrate, as teaching or sanctioning an Erastian control of the Church by the civil magistrate, or the persecution of individuals for conscience sake; principles which the Synod heartily disclaim as inconsistent with the liberty wherewith Christ hath made his people free—opposed to the spirit and terms of the said Confession, and repudiated by the Church in her purest and best times.

After discussion, it was agreed to send down to Presbyteries the proposed minute, in order that they may maturely consider the same, and report to the Synod at its next meeting, whether they sanction or disapprove of the aforesaid minute.

(6.) Declaratory Act on the Standards adopted.

TORONTO, 1854, p. 13.—The Synod called for the returns of Presbyteries in regard to the minute proposed to be adopted with reference to certain passages in the Confession of Faith. It appears that six Presbyteries approved substantially of the minute, while two disapproved. The Synod accordingly declared the minute to be approved, and ordered it to be prefixed to any edition of the Confession of Faith which may be published by the authority of this Church.

10.—*Barrier Act.*

The Barrier Act was sent down to Presbyteries by the Synod of 1856 (Min., page 14), amended in 1857 (Min., page 33), and again remitted; finally it was passed by the Synod at Toronto, in 1858.

TORONTO, 1858, p. 20.—The Synod called for the Report of the Committee appointed to classify and report on the returns of Presbyteries to overtures sent down by last Synod. The same was given in by Mr. Burns, Convener.

It appeared from the Report that a majority of Presbyteries approved of the Barrier Act. It was moved, seconded and agreed, that the Barrier Act having received the consent of a majority of Presbyteries be passed into a standing law of the Church, in the following terms, viz:—

Whereas it is of importance that all laws proposed, relative to matters of Doctrine, Discipline, Government, or Worship, should, before they are finally enacted, receive the patient and prayerful consideration of the Church; and whereas it is manifestly impossible that such consideration can be given during the Session of one meeting of Synod, it is therefore enacted,—

1. That no standing law, or rule shall be made, by overture or otherwise, relative to matters of Doctrine, Discipline, Government, or Worship, until first such shall be submitted to all the Presbyteries of the Church for their approbation; that such approbation be given by each Presbytery at an ordinary meeting thereof; and that the decision of Presbyteries be recorded in the minutes, and an extract of the same be sent to the Clerk of Synod before its next meeting.

2. That the Synod, if it see cause, may, by a majority of two-thirds of those present, pass such prosposed law or rule, into an Interim Act, which shall possess the force of a law, aye and until the Presbyteries have, as herein required, expressed their judgment upon it.

3. That when a majority of Presbyteries have expressed their approbation, the Synod may pass such proposed law, or rule into a standing law of the Church.

4. That when a majority of the Presbyteries have expressed disapprobation, then the Synod shall reject such proposed law, or rule, or again remit to Presbyteries.

11.—*An Act to Regulate Calls in certain cases.*

HAMILTON, 1860, p. 22.—Whereas a diversity of practice exists in the Presbyteries of this Church in reference to the calling and ordination of probationers, regarding which it is desirable that there should be uniformity, it is hereby resolved, and enacted with consent of Presbyteries:—

1. That when a probationer or ordained missionary is called to a charge and does not reside within the bounds of the Presbytery calling, the call shall be sent to the Presbytery within whose bounds he resides, to be presented to him with all convenient speed.

2. That no Presbytery shall induct or ordain a missionary or probationer coming from another Presbytery, without first having obtained a Presbyterial certificate of his standing from the Presbytery within whose bounds he has last resided.

12.—*An Act to Regulate the Licensing of Students.*

HAMILTON, 1860, p. 23.—Whereas it is of importance to regulate, by special enactment of Synod, the form of proceeding in the licensing of students, it is hereby resolved and enacted, with consent of Presbyteries,—

I. That no Student shall apply for license until the last session of his theological course is concluded.

II. When a Student applies to any Presbytery to be taken on trials for license, he must produce certificates from the Professors

and Senate of the College, or from the Professors of any Theological College in connection with Churches in communion with this Church: (1,) That he has completed the theological curriculum. (2,) That he has delivered the five discourses prescribed to him in the course of his studies. (3,) That his character and conduct during his attendance at College were suitable to his views of life.

III. That the Presbytery shall then examine said Student in Latin, Greek, Philosophy, Theology, and Practical Religion. If the examination be sustained, the Clerk shall be directed to make application to the next Synod for leave to take said Student on trials for license, certifying at the same time that the requisite certificates had been produced, and the examination had been sustained.

IV. Leave having been obtained from the Synod, the Student shall undergo his public probationary trials. These are examinations—1. On Biblical Hebrew and Greek. 2. On Theology, Church History, and Government, and on Personal Religion. 3. He shall also read before the Presbytery—(1,) A Latin thesis; (2,) A Greek critical exercise; (3,) A Homily; (4,) A popular lecture; (5,) A popular sermon. The Presbytery may reject any or all of these trials, and may examine the Student on his various discourses if they see cause.

V. That the trials being finished, the Presbytery shall take a conjunct view of the whole, and record their opinion. If not satisfied therewith, the licensing shall be deferred, and the Presbytery shall act in the matter as they shall see for edification; if the trials be sustained, the Court shall proceed to license said Student to preach the Gospel. This shall be done in the following manner:—

VI. (1,) He shall give his assent to the questions required by the Synod to be put in such cases, and shall either sign the Formula, or agree to sign it when required. (2,) The Moderator shall then give him a suitable address, and after prayer for the Divine blessing, shall in the name of the Lord Jesus Christ, and by the authority of the Presbytery, license him to preach the Gospel wherever he may be orderly called. The Clerk shall be instructed to grant an extract of license when asked.

13.—*Act anent Elders at the Synod.*

TORONTO, 1844, p. 25.—The Synod had under consideration the importance of having a full representation of Sessions by ruling elders at the meetings of the Synod, when the following Act was unanimously passed, to be in force for the ensuing year; and unless objected to by a majority of Presbyteries, to become a standing law of the Church :—

Whereas, in the peculiar circumstances of this Church called in the providence of God, to remodel many of its arrangements, and to give effect to principles that are essential to its prosperity, it is desirable that there should be in its Synods a full and complete representation of all its congregations, and especially that there should be a full expression of the mind of the christian people by means of the Eldership; and whereas, from the extent of territory over which the Church is scattered, and the consequent distance of many congregations from the place where the Synod meet, as well also as from the pressing occupations of many of the elders, it has been found extremely difficult to have a full attendance of elders at the meetings of the Synod :—Be it therefore enacted, That it shall be lawful for any Session legally convened, and after due notice given, to elect and appoint as their representative to the Synod, any elder in good and regular standing in any other Session of this Church, and that the following form of commission shall be followed in such a case :—

Form of Commission.

At ———, the ——— day of ———, one thousand &c. years, which day the Session of ——— having met and been constituted, (inter alia) :—The Session proceeded to elect a representative to the ensuing meeting of Synod, when Mr. A. B., an elder in the Session of C., was nominated and chosen ; wherefore the Session did, and hereby do appoint the said A. B. to be their representative, willing him to have in view in all his actings, the best interests of the Church and the glory of God, and they authorise the Moderator or Clerk to subscribe this as his commission as their representative elder.

(Signed) D. E., *Moderator* (*or Clerk*), as the case may be

14.—*Standing Orders.*

KINGSTON, 1857, p. 29—The committee appointed to prepare a series of Standing Orders for the ordering of the business of the House, reported the draft of a set of rules. The Synod sustained the Report and adopted as the Standing Orders of the House, the rules prepared by the committee.

I. As to Papers to be transmitted to the Clerk previous to the Meeting of Synod.

1. Certified Rolls of Presbyteries shall be sent up by their respective Clerks so as to be in the hands of the Clerk of Synod at least eight days before that on which the Synod meets.

2. All overtures from Presbyteries, or Presbyteries' returns to overtures, or papers in cases intended to be transmitted to the Synod through the Committee of Bills, shall be sent in to the Clerk of Synod at least one day before the meeting of Synod; said overtures or returns shall be in the form of certified extracts from the minutes of the Presbytery by which it is transmitted: it being understood, however, that this order shall not be considered as dispensing with the attendance of parties at the meeting of committee.

II. As to the Committee of Bills and Overtures.

1. The Committee of Bills and Overtures shall be appointed by the Synod at its first session, and shall meet on the evening of that day, and also on the morning of the second and third days of meeting, half-an hour before the meeting of Synod.

2. The Committee of Bills shall see that all papers presented to them in cases from inferior courts, whether forming part of the record, or produced in evidence before said courts, have been duly numbered and certified by the Clerks of said courts; and said committee shall not receive any paper which is not so authenticated, unless upon special cause shewn, to be reported by them to the Synod.

III. As to the Synod.

(1.) *Devotional Exercises.*

The second diet of the Synod's meeting shall be chiefly spent in devotional exercises, and such portion of the time of the other diets as the Moderator of Synod shall think proper.

(2.) *Business Committee.*

The Synod shall, at its first diet, appoint a committee, which may be the Committee of Bills and Overtures, to arrange the business of the court; said Committee shall meet on the morning of the following day, and be prepared to make their Report to the Synod immediately after the Report of the Committee on Bills and Overtures shall have been read. And farther the Business Committee shall report from time to time to the Synod, until the whole business shall have been disposed of.

HAMILTON, 1860, p. 34.—The Synod appointed a Committee on Business to prepare the business of the next ordinary meeting, with authority to correspond with Clerks of Presbyteries and conveners of committees.

(3). *Reports of Committees of Synod.*

The Reports of all committees severally authenticated by the convener of each committee shall be lodged with the Clerk immediately after they have been read to the Synod, and shall be kept *in retentis*, to be preserved among the other documents of the Synod.

(4.) *The Conducting of Cases.*

In no case shall there be more than two speeches for each party at the bar, including the reply to which the appellant or complainer shall be entitled. And where there are more than two parties, there shall only be one speaker, and one speech for each, besides the reply; it being understood that where there are more than one complainer, each shall be considered as a different party only in case of its appearing to the Synod that the complaints rest upon distinctly separate grounds.

(5.) *Order of Debate.*

KINGSTON, 1852, p. 9.—The Synod then proceeded to consider an overture from the Presbytery of Hamilton, with regard to the dispatch of business in the Synod. It was moved, seconded and carried:—"That the overture be adopted, and that in terms thereof the Synod adopt the rule that no member be allowed to speak more than once upon the same subject unless it be in explanation, or on the express call of the Synod, with the exception that the maker of a motion shall have the right of reply before his motion be put to the meeting."

(6.) *Motions and Votes.*

1. Every motion, whether original or amended, shall be given in to the Clerk in writing, as soon as it shall have been made to the House.

2. When a motion is duly seconded, and in possession of the Synod, it shall not be altered without the permission of the House.

3. The person who makes the first motion shall be entitled to the privilege of giving a reply, in which new matter must not be introduced; thereafter the debate shall be held to be definitely closed, and no person shall be entitled to speak, excepting with regard to the manner of putting the vote.

4. All motions after the first shall be considered as amendments on the first, and disposed of accordingly.

5. When there are only two motions before the House, the question put to the vote shall be "*motion* or *amendment*" or "*first* or *second* motion."

6. When there are three motions, the first question shall be, whether the second or third shall be put as the amendment against the first; and the second question shall be, whether the first motion on the amendment so fixed, shall be the decision of the House.

7. When there are more than three motions, the first question shall be, whether the last proposed shall be put as the amendment, and so on till only three remain, when the procedure shall be as described in the previous order.

(7.) *Dissents.*

Dissents from any deliverance of the Synod shall not be given until the matter to which they refer be disposed of, and the House is ready to proceed to other business.

(8.) *Letters addressed to the Moderator.*

All letters addressed to the Moderator for the purpose of being communicated to the Synod, shall in the first instance, be laid before the Business Committee, who shall advise the Moderator as to the way of disposing of them.

(9.) *Deputations to the Synod.*

Deputies from other Churches and from Societies shall, on their arrival, give in their commissions or letters of introduction to the

Clerk of the Synod, who shall report the same to the Business Committee, that arrangements be made for receiving them at a convenient time.

(10.) *Appointment of Synod's Committees.*

The former Moderators of Synod, who may be in attendance, shall constitute a committee, which the Moderator may consult as to the persons whom he should nominate on those committees which the House may have required him to construct.

(11.) *Meetings of Committee during the Synod's Meeting.*

No committee shall continue to sit after the Moderator shall have taken the chair, at any diet of the Synod's meeting, unless the special permission of the Synod shall have been obtained to that effect.

(12.) *The Appointment of Moderator.*

HAMILTON, 1860, p. 21.—The Moderator shall be appointed in the manner following; that is to say, each Presbytery shall nominate for the Moderatorship a minister, either one of their own number, or a member of any other Presbytery of the Church, and the Presbytery Clerk shall return the name of the minister so nominated to the Clerk of the Synod, together with the Presbytery Roll, prior to the annual meeting of Synod. A leet shall be formed of the members thus nominated, and the Synod shall, from such leet, by open vote, appoint the Moderator. In the event of no nominations being made, the Synod shall elect the Moderator by the usual process of motion.

(13.) *Missionaries not to vote in Synod.*

KINGSTON, 1851, p. 15.—On motion made and seconded, it was unanimously agreed to, that when a vote is called for, the names of Ordained Missionaries standing on the Roll of any Presbytery shall not be called.

CHAPTER II.

Subordinate Church Courts.

1.—*Commissions of Synod.—Appointment and Duties.*

Kingston, 1844, p. 11.—The Synod resolved that a Commission be appointed for attending to the general interests of the Church, and for conducting and determining such business and causes as may be devolved on it by this Synod; to meet at Hamilton on the 7th August next, at 3 P. M.

P.12.—It was agreed that the Commission shall give their attention to the following subjects:—the education of students; a scheme of the various objects for which funds are required by the Synod, and the best mode of raising the same; a Home Mission Scheme; and arrangements for the next meeting of Synod.

Toronto, 1844, p. 35.—A Commission was appointed to watch over the general interests of the Church, and attend to all matters specially referred to them. The stated meetings to be at—Toronto, 16th October, 1844. Hamilton, 15th January, 1845. Toronto, 14th May, 1845. Cobourg, 3rd June, 1845.

Hamilton, 1846, p. 89.—The Synod appointed the following members to be their Commission for the ensuing year, to attend to the matters referred to them, and watch over the general interests of the Church, viz: (representives from the several Presbyteries)

The Commission to have two stated meetings during the year, viz., at Toronto, on the last Wednesday of October, and again at the same place on the first Wednesday of February—and not to have any adjournments, excepting such as may be made from day to day at the stated meetings—and Presbyteries are instructed to use diligence to have one or more of their ministers at these meetings.

Kingston, 1847, p. 17.—The Report on the Commission Records was received and sustained, and the Records were also read. The Moderator, in conformity with the recommendation of the Report, attested said Records, *cum hac nota*, that the proceedings

taken at the meetings, at Toronto on the 7th October, 1846, and the 4th day of February last, be confirmed, notwithstanding certain irregularities connected with said meetings.

1847, p. 41.—The Synod being unable to overtake several matters reported by the Committee of Bills and Overtures, agreed to refer them to the Commission that shall be appointed.

These matters are as follows:—1. An overture for promoting the Revival of Religion throughout the Church. 2. An overture on the subject of Ecclesiastical Registers. 3. An overture respecting arrangements for the preaching of ministers when assembled at Synod. 4. An overture for promoting a better attendance of ministers and elders at the meetings of Synod. 5. A letter from the Presbytery of New Brunswick.

The Synod appointed the following members to be their Commission for the ensuing year, to attend to the matters referred to them, and watch over the general interests of the Church, &c.

P. 42.—The Commission to have two stated meetings during the year, viz.:—at Kingston, on the first Wednesbay of October, and at Toronto, on the first Wednesday of February—and not to have any adjournments, excepting such as may be made from day to day at the stated meetings—and Presbyteries are instructed to use diligence to have one or more of their ministers at these meetings. Seven to form a quorum, of whom five shall be ministers.

Toronto, 1848, p. 34.—The Synod appointed the following members to be their Commission for the ensuing year, to attend to the matters referred to them, and watch over the general interests of the Church, &c.

The Commission to meet in Toronto, immediately on the close of the Synod, and in the same place, on the last Wednesday of October, and at the close of the College in April,—the last of these meetings to be specially notified by the Clerk.

Toronto, 1849, p. 26.—The Synod appointed the following members to be their Commission for the ensuing year, to attend to the matters referred to them, and watch over the general interests of the Church, &c.

The Commission to have to have two stated meetings, viz., at

Toronto, on the third Wednesday of October next; and on the third Wednesday of April, 1850.

TORONTO, 1850, p. 22.—The Synod took up an overture from Mr. McMurray, and other members, to the following tenor:—

That whereas the Commission of Synod is not necessary for the effective carrying out the business of the Church; and whereas a *pro re nata* meeting of Synod is much better adapted to the state of this Church, and would more satisfactorily accomplish the ends of the Commission—it is hereby humbly overtured that the Synod cease to appoint the Commission as a court of this Church.

The Synod, after deliberation, agreed to sustain the overture, and refer the same to Presbyteries, with instructions to them to report to the next meeting of Synod, with a view to a final decision in the matter—the Commission for the ensuing year to have only one meeting.

P. 30.—The Synod appointed the following members to be their Commission for the ensuing year, to attend to the matters referred to them, and watch over the general interests of the Church, &c.

The Commission to meet in Toronto, on the 16th day of October, at 12 o'clock, noon.

KINGSTON, 1851, p. 16.—The Synod called for reports from the Presbyteries in regard to the Commission of the Synod. Reports were read from the Presbyteries of Montreal and Brockville, and verbal reports were given in on behalf of several other Presbyteries.

On motion made and seconded, it was agreed that the Commission shall be continued, and that during the ensuing year there shall be one ordinary meeting of Commission, to be held at Toronto, on the third Wednesday of October, at noon.

P. 28.—The Synod appointed the following members as the Commission of Synod for the year, to meet at Toronto on the third Wednesday of October, &c.

1852, p. 20.—The Synod then took into consideration a recommendation of the Presbytery of Perth to discontinue the appointment of a Commission of Synod. It was agreed to continue the Commission, and to appoint one stated meeting of the Commission

to take place in Toronto, on the 3rd Wednesday of October, at 12 o'clock, noon. The Commission was appointed accordingly.

HAMILTON, 1853, p. 29.—The Synod appointed the following ministers and elders as the Commission of Synod, to hold one ordinary meeting at Toronto, on the second Wednesday of October, &c.

TORONTO, 1854, p. 24.—The Synod appointed the following ministers and elders as the Commission of Synod, to hold one ordinary meeting at Toronto on the last day of October, at three o'clock P. M., &c.

[The Synod has not appointed any Commission since 1854 except to answer Dr. Bayne's reason of dissent from the basis of union, in 1854, and again in the case of Mr. Andrews of Keene, in 1860. Ed.]

2.—*Presbyteries.*

(1.) *Divisions according to Churches.*

KINGSTON, 1844, p. 9.—The Report of the committee on the division of the Church into Presbyteries was read and sustained, and the Synod in accordance with their recommendation made the following division;—

1. HAMILTON AND TORONTO. 2. COBOURG. 3. KINGSTON. 4. MONTREAL.

These Presbyteries to embrace the ministers, with their congregations, according to the following scheme;

Hamilton and Toronto.

William Rintoul, Streetsville; Alexander Gale, Hamilton; William Macalister, Port Sarnia; Duncan McMillan, Williams; Mark Y. Stark, Dundas; George Cheyne, Saltfleet; Angus Macintosh, Thorold; John Bayne, Galt; Donald McKenzie, Zorra; Daniel Allan, Stratford; William Meldrum, Puslinch; Robert Lindsay, Ayr; George Smellie, Fergus; Robert Peden, Amherstburgh.

Cobourg.

James Douglass, South Cavan; John M. Roger, Peterboro' and Cavan; Thomas Alexander, Cobourg; William Reid, Grafton and Colborne.

Kingston.

Robert Boyd, Prescott; Henry Gordon, Gananoque; Alexander McLean, Picton.

Montreal.

Henry Esson, Montreal; David Black, St. Thérèse.

The Synod also on the recommendation of the committee appointed the following ministers to be Moderators of their several Presbyteries for the ensuing six months, with power to appoint the time and place for the first meeting of each respectively, viz.: Mr. William Rintoul, Mr. J. M. Roger, Mr. Henry Gordon, Mr. Henry Esson;—Mr. Gordon to act as assessor to the Presbytery of Montreal, until the number of ministers in said Presbytery shall be increased.

(2.) *Territorial Divisions.*

TORONTO, 1844, p. 30.—The Committee of Bills and Overtures, reported a scheme for the division of Presbyteries according to territorial limits, and the same was sustained and adopted, and the Synod in terms thereof ordained as follows:

That the Presbytery of Hamilton and Toronto be divided into two Presbyteries,—The Presbytery of Hamilton and that of Toronto.

Hamilton.

That the Presbytery of Hamilton consist of the District of Gore, with the exception of the townships of Trafalgar, Nassagaweya, and Esquesing, also of the Brock, London, Huron, Talbot and Western Districts.

Toronto.

That the Presbytery of Toronto, consist of the Home District, together with the townships of Nassagaweya, Esquesing and Trafalgar, and the Simcoe District.

Cobourg.

That the Presbytery of Cobourg consist of the Newcastle and Colborne Districts.

TORONTO, 1849, p. 12.—The Synod took up a reference from the Presbytery of Cobourg, for advice and relief, under the weakened state of the Presbytery, in consequence of the recent removal

of several ministers from it, with a view of obviating the evils arising out of that state of the Presbytery. After reasoning, the following deliverance was adopted :—

The Synod, without comiug to any final deliverance in the matter, and cherishing the confident hope, that some of the vacant charges in the Presbytery of Cobourg will be filled up during the ensuing year, agree that, in the meantime, the minister of Belleville, and the minister of Picton, and Mr. Rintoul, of Knox's College, be appointed as Assessors to that Presbytery until next meeting of Synod. Farther, that in order that this provision may be rendered as effectual as possible, the Presbyteries of Kingston and Toronto are enjoined to give all facilities in their power for carrying out the foregoing arrangement, and are empowered to delegate any others of their number to act as Assessors, when on any occasion the ministers herein specially named, may find it impracticable to attend the meetings of the Presbytery of Cobourg.

Kingston.

1844, p. 31.—That the Presbytery of Kingston consist of the Victoria, Prince Edward, Midland, Johnstown and Bathurst Districts.

Montreal.

And that the Presbytery of Montreal consist of the Eastern and Ottawa Districts, and of Canada East.

Mr. Daniel Clark, Minister of Indian Lands, Glengary, formerly of the Synod in connection with the Church of Scotland, is received into the Synod, and his name added to the Roll of the Montreal Presbytery.

(3.) *Arrangement of Presbytery Rolls.*

Cobourg, 1845, p. 44.—The Synod in conformity with the recommendations of an overture for uniformity in keeping the Rolls of Presbyteries, agreed that the names of ministers should stand on the Rolls of their several Presbyteries in the order of the dates of their ordination.

Kingston, 1847, p. 8—The Synod sustain the Report and refer the recommendation in it respecting the admission into Presbyteries of elders from congregations not having pastors, to the commit-

tee on the code of discipline and in terms of the other recommendations of the Report resolved;—that no general rule for the present be passed respecting the admission into Presbyteries of ministers not in settled charges, but that each case shall be brought before the Synod through the Presbytery of the bounds to be dealt with the Synod as shall see fit.—That Mr. Alexander Gale, Principal of the Toronto Academy, be received as a member of the Presbytery of Toronto, and that the question as to the admission into the same Presbytery of Mr. Thomas Wightman first assistant Master in said Academy shall be considered in connection with a reference from the Presbytery of Kingston respecting the demission of his ministerial charge at Camden.

KINGSTON, 1847, p. 41.—The Synod took up a reference from the Presbytery of Kingston, respecting an irregularity in the removal of Mr. Thomas Wightman from the charge of Camden to the Toronto Academy. The Synod having considered the case, agreed to express their disapprobation of the irregularity that had been committed in not duly recognising the Presbytery of the bounds in Mr. Wightman's resignation of his charge and instruct the Presbytery to accept his resignation and release him from the charge of Camden. The Synod also agreed that Mr. Wightman should be attached to the Presbytery of Toronto as a minister without a charge.

(4.) *Division of the Presbytery of Kingston.*

TORONTO, 1846, p. 68.—The Synod received, through the Committee of Bills and Overtures, an overture from the Presbytery of Kingston for the division of that Presbytery, as now constituted, into two or three Presbyteries. The Synod sustained the overture, and referred it to the following committee, viz., Mr. Reid (convener), Mr. Roger, Mr. Alexander, Mr. Stark, Mr. Cheyne, Mr. Smellie, ministers; Mr. Burns, Mr. Westland, Mr. Patterson, elders; with instructions to consider the same, meet with the Presbytery of Kingston, and report on the overture at the session on Tuesday morning.

(5.) *Presbyteries of Perth and Brockville formed, and Kingston defined.*

1846, p. 76.—The Synod called for the Report of the committee on the overture for the division of the Presbytery of King-

ston; when the same was read and sustained; and the Synod in conformity with its recommendations, ordained that the Presbytery of Kingston as now bounded, shall be divided into three Presbyteries, to be severally designated the Presbytery of Kingston, the Presbytery of Brockville, and the Presbytery of Perth. The Presbytery of Kingston to consist of the Midland, Victoria, and Prince Edward Districts, together with the township of Leeds. The Presbytery of Brockville to consist of Johnstown and Eastern Districts, together with the townships of Osgoode and Gloucester. And the Presbytery of Perth to consist of Bathurst and Dalhousie Districts, together with the townships of Bristol and Clarendon, and other places on the north-east of the Grand River; and the Synod appoint the ministers within the bounds specified for the Presbytery of Brockville with representative elders to meet at Brockville to constitute themselves into a Presbytery, on the 1st. Wednesday of August, at 12 o'clock noon; and the ministers and elders within the Presbytery of Perth to meet at Perth on the same day and hour to constitute themselves into a Presbytery. And the Synod further appoint an extract of this minute to be transmitted to each Presbytery to be entered on the minutes, and to remain in possession of the Presbytery of Kingston, as it is to be bounded according to this Act.

KINGSTON, 1847, p. 13.—Presbytery of Montreal was revived and assessors appointed.

1847, p. 22.—The Synod received through the Committee of Bills and Overtures, an overture for the transference of the congregations at Osgoode and Gloucester from the Presbytery of Brockville to that of Perth.

The Synod having considered the overture, agreed, in conformity with the recommendation of the committee, to the transference, and the congregations at Osgoode and Gloucester are accordingly transferred from the Presbytery of Brockville to the Presbytery of Perth.

(6.) *Perth Presbytery changed into Ottawa.*

MONTREAL, 1855, p.9.—The Synod took up an overture from the Presbytery of Perth, recommending the change of the name

of that Presbytery into the Presbytery of Ottawa. The Synod adopted the overture and sanctioned such change.

(7.) *Brockville and Ottawa united.*

1855, p. 18.—The Synod then took up a joint memorial from the Presbyteries of Brockville and Ottawa, praying for the union of these two Presbyteries into one. The Synod unanimously agreed to grant the application of the Presbyteries, and to sanction the union of these two Presbyteries into one, under the designation of the Presbytery of Brockville and Ottawa. The Synod further appointed the Presbytery of Brockville and Ottawa to meet at Ottawa on the last Tuesday of July, at 7 o'clock, P.M., Mr. R. Boyd to be Moderator at the first meeting.

London, 1856, p. 14.—The Synod on application from the Presbyteries of Cobourg and Kingston transferred Trenton from the Presbytery of Cobourg to that of Kingston, and ordered the name of Mr. Thompson to be taken from the roll of the Presbytery of Cobourg, and added to the roll of the Presbytery of Kingston.

(8.) *Presbytery of London Formed.*

Toronto 1848, p. 10.—The Synod took up an overture from the Presbytery of Hamilton for the division of the Presbytery of Hamilton and the erection of a Presbytery of London to consist of the Western, Brock, Huron, and London Districts.

The Synod unanimously resolved to grant the application of the Presbytery to separate, as they hereby do separate, the Western, Brock Huron, and London Districts from the Presbytery of Hamilton and appoint the ministers residing within these districts to meet at London on the second Wednesday of July next, as a Presbytery of this Church.

Toronto, 1849, p. 11.—Professor Lyall's name was added to the Roll of the Presbytery of Toronto.

Kingston, 1852, p. 11.—Blenheim transferred from London, and Nassagaweya from Toronto, to Hamilton.

(9.) *Brockville and Ottawa separated.*

Toronto, 1858, p. 17.—The Synod took up an overture from he Presbytery of Brockville and Ottawa for a division of said

Presbytery. The Synod granted the application of the Presbytery and agreed to a division according to the request of the Presbytery, viz;

1. The Presbytery of Brockville, to comprise the following ministers, congregations, and stations, viz., R. Boyd, D. D., Prescott; W. Lochead, Gloucester, and N. Gower; J. Smith, A. M. Brockville; A. Melville, Edwardsburgh; A. Crawford, Westport; J. C. Quin, Kemptville; D. E. Montgomery, S. Gower and Mountain; together with Yonge, and Bellamyville.

2. The Presbytery of Ottawa, to comprise the following ministers, congregations, and mission stations, viz., J. Geggie, Dalhousie; Thomas Wardrope, Ottawa; J. Corbett, Wakefield; J. B. Duncan, Perth; J. L. Gourlay, Aylmer and Nepean; D. Wardrope, Bristol; H. McMeekin, Pembroke; together with the following vacant congregations and stations, viz., Ramsay, McNab, Renfrew, Beckwith, Osgoode and Russell, Cumberland, and Thurso.

The Synod further appoint the Presbytery of Brockville to meet at Brockville on the last Tuesday of July, at 7½ p.m., Mr. James Smith, Moderator; and the Presbytery of Ottawa to meet at Ottawa on the first Tuesday of August at 7½, p. m., Mr. D. Wardrope, Moderator.

The minutes of the joint Presbytery of Brockville and Ottawa shall be placed in charge of the Presbytery of Brockville, and shall at any time be open for reference to the Presbytery of Ottawa.

The joint Presbytery shall meet at Hamilton on Tuesday 22nd inst.' at 2½ o'clock, p.m., to transact any business that may be necessary, and specially to agree to a geographical boundary between the two Presbyteries, and, at the first meeting of the separate Presbyteries, the same shall be inserted in their respective minutes, together with an extract of this minute of Synod sanctioning the division.*

(10.) *Visitation of Presbyteries.*

TORONTO, 1844, p. 29.—The Synod agreed to direct the attention of Presbyteries to the recommendation of the Commission issued at their meeting on the 8th day of August last, and contained in the *Record* No. 2. page 13, to the effect that Presbyteries should have

* For Presbytery Rolls see *Statistics.*

their bounds visited without delay by suitable deputations for expounding fully the reasons for our casting off connection with the Established Church of Scotland, and assuming an independent position; and also for receiving the adherence of those who approve of our position, for forming new congregations where necessary, and recommending the support of the Sustentation Fund.

COBOURG, 1845, p. 55.—Mr. Bonar, in behalf of the committee on the overtures for enquiring into the state of religion, Presbyterial visitations, &c., reported a series of resolutions for the adoption of the Synod. Mr. Rintoul moved the adoption of the Report, and spoke in support of it. Mr. Gale seconded it, and also supported it in an address. Mr. Esson also addressed the House, as did Mr. Bonar, at great length. The Synod thereupon unanimously adopted the resolutions—the tenor whereof follows,—

1. That the Synod see much cause to thank God for enabling them to take up the position in this land which they have been called upon to take, as a Free Protesting Church, maintaining the great principles of the Headship of Christ and His rule in His own house, so essential to the being and well-being of the Church of Christ, and seeking to fulfil the ministry they have received as a Presbyterian Church in this country, and a missionary Church throughout its length and breadth.

2. That the Synod deeply deplore the low state of spiritual religion among themselves, and the people generally, the formality, worldliness, coldness, and indifference which abound, and the sad effects which have flowed from these causes, and desire to humble themselves before God on account of these things.

3. That the Synod would direct the attention of ministers, elders and congregations to this subject, and as one means of spiritual improvement and revival which seems called for by the peculiar circumstances of the Church, as it has been blessed in other Churches, the Synod authorize the following plan of deputation and visitation to be gone into:—

For the Presbytery of Hamilton: 1st Division—Mr. Arnot, minister; Mr. J. R. Orr, Montreal, elder. 2nd Division—Rev. Messrs. Reid and Esson, ministers; Mr. Hall, Peterboro', elder.

For Presbytery of Toronto :—Mr. Bonar, minister; Mr. Redpath, elder.

For Presbytery of Kingston :—Dr. Burns and Mr. Stark, ministers; Mr. Milne, Cobourg, elder.

For Presbytery of Cobourg :—Messrs. Gale and Lindsay, ministers; Mr. Westland, elder.

For Presbytery of Montreal : (1.) District around Montreal —Messrs. Bayne and Alexander, ministers; Mr. Jeffery, elder. (2.) District around Quebec—Messrs. McKenzie and Roger, ministers; Mr. McIver, elder.

4. That in the visitations the great object shall be to assemble the people of each congregation for devotional services and the preaching of the Gospel, to address them and the office-bearers on their duties and responsibilities respectively.

5. That in conducting each meeting it may be proper for the deputation to direct special attention to the following subjects:—

The state of the Communion Roll, and the whole subject of discipline; the number of members admitted from time to time; the attention bestowed on the young and others preparing for the first communion; the hopeful appearances of vital godliness among the young and old; diets of examination and subjects taken up at the visitations, Sabbath Schools, Teachers' Bible Classes; the views and procedure of the congregation in reference to Christian Missions; the state of Schools and Education; Family Worship.

6. The visitors shall keep a regular minute of all their proceedings, and the state of each congregation shall be fully recorded, and the record kept for the use of the Synod.

(11.) *Presbtyerial Visitations.*

7. That the Synod do earnestly recommend to Presbyteries, to take up the subject of the state of religion within their bounds; and without at present fixing the time or plan of Presbyterial visitation, which they hope soon to see the universal practice of the Church, do recommend to all Presbyteries of this Church to visit the congregations and mission stations within the bounds, to see how, in these localities, "the vine doth flourish, and the pomegranate doth bud forth."

8. That Presbyteries shall encourage Sessions to have such meetings among themselves, and Presbyteries are directed to prepare a list of inquiries, to which they will call the attention of Sessions and congregations.

HAMILTON, 1846, p. 82.—Dr. Burns, in behalf of the Committee on Visitations, gave in a Report of the visitations in so far as they had been made. The Synod received and sustained the Report and agreed to refer the same to the following committee:—The Moderator and Clerk, Dr. Burns (Convener), Mr. Harris, Mr. Esson, Mr. Gale, Mr. Alexander, Mr. Reid, ministers, Mr. Westland and Mr. Burns, elders, with instructions to them to complete the Report as soon as they shall be in possession of returns from the visitations that have yet to be made, and submit it to the Commission for their approval; and after the same shall have been so approved, to transmit a copy of it to the Colonial Committee of the Free Church of Scotland.

The Synod adopted the following scheme for completing the visitations: Mr. Roger and Mr. Reid, ministers, and Mr. Redpath, elder, to visit the Presbytery of Toronto. Mr. McLachlan, deputy, and Mr. McIver, elder, Perth and Montreal Presbyteries. Mr. Bayne and Mr. Alexander, the Presbyteries of Kingston and Brockville. Dr. Burns and Mr. Fraser, deputy, the Western part of the Presbytery of Hamilton.

KINGSTON, 1847, p. 10.—It was reported by the Clerk in absence of Dr. Burns, Convener of the Committee on Visitations that the digest of the returns of visitations had not yet been completed.

The Synod re-appointed the committee, with instructions to have the digest finished and to submit the same to the first ordinary meeting of Commission.

TORONTO, 1848, p. 18.—Dr. Burns on behalf of the Committee on Synodical Visitations gave in a Report. On motion made and seconded the Report was adopted.

(12.) *Status of Ministers without Charges.*

LONDON, 1856, p. 8.—The Synod took up a memorial from the Rev. J. McMurray, formerly minister of Brockville, praying

to be recognized as still a member of the Presbytery of Brockville, when the following resolution was adopted, viz. :—

The Synod having taken into consideration the petition of the Rev. J. McMurray, declare that the admission of ministers without charges to a seat in Presbytery, is not in harmony with the constitution of this Church; and therefore they do not deem it proper to grant the prayer of the petition.

The Synod took up a reference from the Presbytery of Toronto with reference to the status of the Rev. James Rogers, at present residing within the bounds of the Presbytery, and labouring as a missionary.

The Synod sustained the reference, and *quoad ultra* agreed to apply to this case the deliverance given in the case of Mr. McMurray.

3.—*Elders and Deacons.*

(1.) *Concerning the duties of Elders and Deacons.*

TORONTO, 1844, p. 16.—The Synod having had transmitted to them an overture for a recommendation on the part of the Synod to elders to conduct the devotional services of congregations on the Lord's Day, in the absence of ministers or missionaries; also a report on the Deaconship, from the committee on that subject, approved of the overture and sustained the Report, and agreed to submit to Presbyteries and the congregations under their charge, the following brief exhortations and notices regarding the offices of the Elders and Deacons :—

1. To the prosperity of this Church, and the right administration of the ordinances and discipline thereof, it is essential that " they have clean hands who bear the vessels of the Lord; "wherever, therefore, a Session does not exist, or where it is so weak in numbers that additional elders are required, let the congregation give itself unto prayer, seeking that the Lord, the searcher of hearts, may direct its choice to men of tried and approved piety, and such as may be expected to devote themselves prudently and zealously to to the work of the Lord in their particular sphere.

2. Let the elders be admonished that their work does not consist in attending to the collections, or any merely external regulations of the House of God; though, in the absence of other office-

bearers, they may be charged with these concerns in addition to their own peculiar and indispensable duties;—that their office is to watch for souls, to rule in the Church, and especially and peculiarly to assist the minister in the examination of candidates for sealing ordinances, in visiting the sick, instituting and conducting prayer meetings, inquiring after the fruits of the preaching of the Word, superintending Sabbath-schools, promoting the observance of Family Worship, and in faithfully administering the discipline of the Church. And the Synod now earnestly recommend that in addition to these, the ordinary and proper functions of their Divinely appointed office, they, according as the Lord may have given them the needed graces and gifts, and with the concurrence and directions of their respective Sessions, occupy themselves as frequently as possible in ministering to the wants of their brethren at mission stations, or in localities where the labours of a stated pastor cannot be obtained, as well as in the absence of their own minister; and that the particular exercises at any such services, whether on a week-day or on the Lord's Day, shall be such as are approved of either by the Session or the Presbytery of the bounds; and it is hoped, that all the Presbyteries by thus availing themselves of the gifts of pious men, may be able to provide a temporary supply of ordinances for our scattered people; and those few sheep in the wilderness, looking to the Great Shepherd of the flock for his grace, may happily know that these, our temporary arrangements for their comfort and edification, are not altogether ineffectual.

3. With regard to the secular affairs of the Church, it is most desirable that the Eldership should be disengaged from these, that elders may be exempted even from the temptation to think that their duty is discharged by any oversight of the pecuniary affairs of the congregation, however prudent and anxious that oversight may be. And with this view it is earnestly recommended to Sessions to see that men be set apart to the office of deacons without delay, according to the scriptural institution, in their several congregations; and that the deacons in all cases, excepting where established arrangements cannot be dispensed with, shall take a general supervision of all the monetary and secular affairs of the Church, as in respect to the repairs of the edifices, and the expenses connected

with these, the raising of funds for missions, Sabbath-schools, the Sustentation and other Synod funds, the supplementing the minister's stipend, and so forth. And in order to this, it is necessary, that the deacons should possess some capacity for business—that they should be men of activity and zeal, as well as prudence and piety, and withal of good report. And the Synod trust that congregations will seek for these qualifications in those whom they call to the honourable and important office of deacons. Young men especially, who have devoted themselves to the Lord, and who study to adorn their christian profession, will in general be found to be the most efficient labourers in this department.

The Synod resolved that this minute shall be read by ministers to their congregations, on some early Sabbath after it shall have come into their hands in the printed minutes of the Synod.

(2.) Mode of Ordaining Elders and Deacons.

KINGSTON, 1847, p. 17.—The attention of the Synod having been called to the fact, that in one instance in a congregation in the Presbytery of Kingston, the ordination of elders had been conducted by the laying on of hands :—The Synod appointed the following committee, viz : Mr. Bayne, (Convener), Mr. Robb, Mr. Smellie, ministers, and Mr. Stewart, elder, to meet with the Presbytery of Kingston, and ascertain to what extent this practice is observed within the bounds of that Presbytery, and to report on the subject.

1847, p. 40.—The committee for conferring with the Presbytery of Kingston on the mode of ordaining elders, reported that they had been unable to obtain a meeting with that Presbytery on account of the pressure of the business of the Synod.

The Synod received the Report, and agreed to refer the subject of the ordination of elders to the committee on a Code of Discipline ; and Presbyteries are enjoined to see that in the meantime elders be ordained in the usual way until some further deliverance be given on the subject.

TORONTO, 1859, p. 11.—The Synod then took up an overture from the Presbytery of Hamilton, on the subject of the mode of

the ordination of elders and deacons. The following motions were duly submitted :—

1. It was moved by Mr. Cheyne and seconded—That this Synod recognize the imposition of hands in the ordination of elders and deacons as in accordance with the practice of the apostles, and recommend that the imposition of hands in future be observed in their ordination,—but in as far as the practice has fallen into disuetude, that where there is a prejudice against it, the imposition of hands may be dispensed with, and the former practice followed.

2. It was moved by Dr. Burns and duly seconded—That the Synod feeling satisfied with the mode hitherto followed in the ordination of elders and deacons, do not find it necessary to move in the matter, and therefore decline to adopt the overture.

3. It was moved by Mr. Kemp and seconded — That the Synod having considered the overture on the mode of ordaining elders and deacons, and finding that there is diversity of opinion in the Church in regard to the imposition of hands in the ordination of elders and deacons, remit to Presbyteries, in terms of the Barrier Act, the question as to whether the practice of the Church should be changed in this respect.

4. It was moved by Dr. Bayne and seconded — That the Synod having considered the overture, agree to send it down to Presbyteries with instructions to consider the subject to which it relates, and the mode in which, on scriptural grounds, uniformity in the practice of ordaining deacons and elders should be enforced.

On a division being called for, the third and fourth motions were put against each other, when the fourth carried. The second and fourth were then put against each other, when the fourth carried. The original motion and the fourth were next put against each other, when the fourth carried; and in terms of it the Synod agreed to send down the overture to Presbyterios, with instructions to consider the subject to which it relates, and the mode in which, on scriptural grounds, uniformity in the practice of ordaining deacons and elders should be enforced.

HAMILTON, 1860, p. 22.—The majority of Presbyteries were against any further action on the subject.

(3.) *Recommendations concerning Deacons.*

KINGSTON, 1844, p. 8.—Committees were then appointed for arranging business—for forming the Church into Presbyteries—on the institution of a Sustentation Fund—on the organizing of a Court of Deacons in every congregation—for preparing an Address to congregations, respecting the grounds of our breaking off the connection with the Established Church of Scotland.

1844, p. 10.—The committee on the office of deacon made an interim Report, when it was resolved that Sessions be recommended to take such immediate measures for having the work proper for deacons done as to them may seem good, and to report to their Presbyteries before the next meeting of Synod.

TORONTO, 1844, p. 17.—The Synod appointed Mr. Cheyne (Convener), Mr. Bayne, Mr. Smellie, ministers, and Mr. Davidson, Mr. Dixon and Mr. Webster, elders, a committee on the Deacons' Court, with instructions to them to take its constitution into their serious consideration; to correspond on the subject with ministers and Session, and to report a scheme that may be proposed to the Synod for adoption at the next ordinary meeting. And the Synod confiding in the wisdom and prudence of Sessions and congregations leave it to them to make such interim arrangements for managing their secular affairs, as they may deem advisable.

(4.) *Directions for the Election and Ordination of Deacons, and the Formation of Deacons' Courts.*

[The Commission of Synod which met at Hamilton, 1844, issued the following regulations recommending that they be adopted and acted upon by congregations. They were part of the scheme devised for the sustentation of the ministry, and may be considered as a guide in the constituting of Deacons' Courts.—ED.]

I. A body of deacons, as many as may be deemed expedient by each congregation, shall be elected by all the members in full communion at a meeting called for the purpose, by ten free days' notice, and at which the minister of the congregation shall preside.

II. These deacons according to scriptural example shall be ordained, and shall hold office *ad vitam aut culpam* (*vide* Questions page 13.)

III. In case of new deacons being required to supply the places of those removed by death, resignation or otherwise, or to meet the necessities of a growing congregation, then election and ordination shall take place according to the foregoing directions.

IV. The Deacons' Court shall consist of all the deacons, together with the members of the Church Session; a Secretary and a Treasurer to be elected annually by themselves; and in the absence of the Moderator any member chosen by the Court may preside.

V. A meeting of the Deacons' Court shall be held at least once every quarter, on a day to be fixed upon by said Court; and other meetings when required, may be convened by the Secretary, due notice to all the members being given.

VI. The duty of the Deacons' Court shall be to manage the property and all the temporal affairs of the congregation.

(5.) *Reference respecting Deacons.*

HAMILTON, 1846, p. 85.—The Synod called for a reference from the Presbytery of Hamilton, calling on the Synod to take the duties and the privileges of the deacon's office into consideration, and propose an Act respecting the same, for the information and guidance of congregations. An extract from the records of the Presbytery was read, together with an extract from the records of the Deacons' Court of Knox's Church, Hamilton, on which said reference had been founded. Several members of the Presbytery of Hamilton were heard in explanation of the reference. The Synod had long reasoning on the subject, when, on motion made and seconded, it was unanimously agreed to sustain the reference, and recommend to elders and deacons to manifest all forbearance in regard to the performance of their respective duties, and in the meantime, in consideration of their being some difference of opinion respecting the peculiar duties of elders and deacons, remit to the committee on Calls and a Code of Discipline to consider the whole subject, and draft a series of regulations on the respective duties of elders and deacons, and report to the Synod at its next meeting.

(6.) *Recommendations to Presbyteries and Ministers anent Deacons.*

KINGSTON, 1847, p. 36.—Mr. Smellie, on behalf of the Committee on Calls and a Code of Discipline, gave in a Report on the

office of the deacon. The report was read and sustained, and unanimously adopted. It is as follows:—

That as the office of the deacon is of the highest antiquity and of divine authority in the christian Church—as it has been recognised and in use in the best ages and most flourishing branches of the Presbyterian Church—as it has been proved from experience, when properly exercised, to be a valuable addition to other offices in the Church of Christ, and eminently conducive to her prosperity—and as the regular, faithful and efficient discharge of the duties peculiarly belonging to the Deacon's office, as understood from the circumstances out of which the institution originally arose and from the manifest Scriptures, will, by the blessing of Him "who is not the author of confusion, but of order," and hath ordained a certain order in His house, be instrumental in promoting the welfare of the Church in settled congregations, and in providing the means of extending the Gospel to others.

The Synod recommend to Presbyteries and individual ministers to see:—

1. That all prudent and zealous endeavours be used to have this office recognised and established within the several congregations under their care.

2. That in the appointment of men to this office great care be taken that, according to the Scriptural rule, they be "men of honest report, full of the Holy Ghost and wisdom," who are ordained to the public service of God.

3. And, that those set apart to this office be admonished to be zealous, faithful, and unwearied in their work, not only that they may thereby "purchase to themselves a good degree and great boldness in the faith which is in Christ Jesus," but bring the instrumentality of Gospel ordinances into more full operation and extend the cause and kingdom of the Saviour.

In 1856, an overture was sent up to the Synod by the Presbytery of Montreal, embodying a constitution for Deacons' Courts, and defining the special functions of elders and deacons respectively—an adaptation of the Free Church Act to the condition of the Church in Canada. This measure was sent down to Presbyteries but was disapproved of by a majority of Presbyteries and allowed by the Synod to lapse. See Minutes of 1856 p. 22.

CHAPTER III.

Judicial Decisions of the Synod.

1.—*On the Doctrines of the Church.*

(1.) *Rev. Robt. Peden's Case.*

Toronto, 1850, p. 18.—The Synod took up the consideration of a reference from the Presbytery of London, respecting Mr. Robert Peden, minister at Amherstburgh, who had been found guilty, by his Presbytery, of holding opinions on fundamental truths, at variance with the Standards of this Church. Extracts from the minutes of the Presbytery of London, exhibiting the case as proceeded in by them, were read.

Mr. Peden appeared for himself, aud stated his views on the various doctrines charged on him in the libel, as unsound and heretical, at great length. Some of these doctrines he admitted that he held.

Several members, including members of the Presbytery of London, addressed the House, when the following deliverance was adopted :—

The Synod find from Mr. Peden's own admission, that he holds some of the unsound and heretical doctrines charged upon him in the libel; and that, while he formally denies holding the others for which he has been tried by the Presbytery of London, his own address to the Synod furnishes but too good evidence for the conclusion, that he holds the others also. The Synod, yet desiring to proceed in this case with affection and forbearance, appoint a committee to meet with Mr. Peden, and endeavour to convince him of the unscriptural and dangerous nature of the doctrines which he holds,—the committee to report on Wednesday; and Mr. Peden not to be precluded from again addressing the Synod, if he shall desire so to do.

1850, p. 25.—The Synod took up the case of the Rev. Mr. Peden. Mr. Peden read a statement of his views, in regard to the doctrines upon which he had been libelled, and found guilty of heresy by the Presbytery of London.

Various members expressed their views on the subject, when on motion made and seconded, it was agreed, that the committee formerly appointed to consider this case, should draft a deliverance for the adoption of the Synod.

Whilst the committee were drawing up their deliverance, on the call of theModerator, the Rev. Mr. Lindsay supplicated the Divine blessing for direction.

1850, p. 26.—Mr. Bayne, in name of the Committee on Mr. Peden's case, produced a draft, and the same having been read, the Synod decerned and ordained in terms thereof:—

The Synod, having considered the reference from the Presbytery of London, in the case of the Rev. Robert Peden, minister of Amherstburg, sustain the reference, find that it is the doctrine of this Church—*First*, That "the Lord Jesus, by his perfect obedience and sacrifice of himself, which he, through the Eternal Spirit, once offered up unto God, hath fully satisfied the justice of his Father, and purchased not only reconciliation but an everlasting inheritance in the kingdom of heaven for all those whom the Father hath given unto him"; and that "to all those for whom Christ hath purchased redemption, He doth certainly and effectually apply and communicate the same." *Second*, That "those whom God hath predestinated unto life, and those only, He is pleased in his appointed and accepted time, effectually to call by His Word and Spirit, out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ; enlightening their minds spiritually and savingly to understand the things of God, taking away their hearts of stone and giving unto them a heart of flesh; renewing their wills and by his Almighty power determining them to that which is good, and effectually drawing them to Jesus Christ; yet, so, as they come most freely, being made willing by His grace."—That "this effectual call is of God's free and special grace alone, not from any thing at all foreseen in man, who is altogether passive therein, until being quickened and renewed by the Holy Spirit, he is thereby enabled to answer this call and to embrace the grace offered and conveyed in it." *Third*, That "the grace of faith whereby the elect are enabled to believe to the saving of their souls, is the work of the Spirit of Christ on their hearts, and is ordinarily wrought by

the ministry of the Word"; and, that "the principal acts of saving faith are, accepting, receiving and resting upon Christ alone for justification, sanctification and eternal life, by virtue of the covenant of grace."

Further, The Synod find that the said Robert Peden, holds and avows opinions at direct variance with the aforesaid doctrines, subversive of the fundamental truths of the Gospel, and fitted to prove injurious to the souls of men, and, in particular, that he holds—

1. That Christ made atonement in the same sense for all mankind, thereby denying Christ's covenant relation to his people, and effectual satisfaction to justice on their behalf.

2. That the fallen sinner does not require a special subjective work of the Holy Spirit in his heart, to enable him to believe in Christ to the saving of his soul.

3. That the work of the Spirit in enabling a sinner to believe in Christ unto salvation, is the same in nature and energy, with that which takes place in the heart of a sinner, who resists the Spirit and remains in unbelief and a state of enmity towards God.

4. That faith is a mere intellectual act, and that in a sense which is inconsistent with the doctrine, that saving faith implies a vital spiritual principle in the heart, and that its principal acts are of a moral and spiritual nature, consisting in particular of the "accepting, receiving and resting upon Christ alone for justification, sanctification and eternal life." Wherefore, and in consideration of the dangerous nature of these errors, and the necessity of preventing their publication among the people of this Church, the Synod resolve,—

That the said Robert Peden be, as he hereby is, suspended from the exercise of his office as a minister of the Gospel; that the pastoral relation between him and the congregation of Amherstburg do now terminate, and be declared at an end; that the Presbytery of London be instructed, as it hereby is, to deal with him with the view of convincing him of the unscriptural and dangerous nature of the aforesaid opinions, and farther, that in the event of his refusing to submit to their authority, or persisting in propagating his errors, the Presbytery be empowered, as they now are, to depose him from the office of the Holy Ministry, notwithstanding any protest or appeal which he may make.

This deliverance was read to Mr. Peden, and the Clerk was instructed to furnish him with a copy of the same. The Presbytery of London were also allowed to have an extract of the minutes in this case, and they were instructed to declare the Church at Amherstburg vacant, and to use their best efforts for supplying the congregation with a dispensation of divine ordinances.

[Mr. Peden was finally deposed from the office of the ministry.—Ed.]

—*Church Property at Amherstburg.*

There was then read a Memorial from certain individuals at Amherstburg, calling themselves the Evangelical Union Church, in regard to the Church property there. After hearing the Memorial, and hearing also a statement from Mr. Burns, Agent for the Church, the following motion was unanimously adopted, viz.:—

The Synod regret that the members of the so-called Evangelical Church, at Amherstburg, had not at the proper time and in the spirit which they now inculcate upon the Synod, acceded to the oft-repeated proposals of the members of the Presbyterian Church at Amherstburg, for the settlement of the claims of each party, respectively, to the Church at Amherstburg, according to the terms of the deed. The members of the Presbyterian Church, aforesaid, were not only bound by the deed, but anxiously desirous to effect an amicable arrangement, when they were forced into the Civil Court by the other party, who would only treat with them on the conditions that the relative numbers of the parties and the amount of their claims should be determined by a communion roll, to which additions had been made in a manner unauthorized by the Church, to whose government they were alike bound by the most solemn obligations.

The Synod, having the fullest confidence in the members of the Presbyterian Church at Amherstburg, would leave the matter in their own hands; believing that they are incapable of taking any undue advantage of the memorialists, if it were in their power, in consequence of legal decisions or otherwise.

2.—*On the Principles of the Church.*

(1.) *Dr. Ferrier's Case.*

TORONTO, 1848, p. 22.—Mr. Reid's motion was accordingly declared to be the deliverance of the Synod. *See Union with U. P. Church.*

From this decision Dr. Ferrier dissented because he conscientiously believed several of the principles contained in the statement of the Synod's Committee to be contrary to the Word of God, on which he took instruments in the Clerk's hands.

(These statements were published by the United Presbyterian Synod in a pamphlet entitled "An account of the proceedings of the Committees on Union appointed by the Synod of the Presbyterian Church of Canada and the Synod of the United Presbyterian Church, &c." London, C. W., 1849).

Mr. Bayne, Mr. Robb, Mr. Esson, Mr. Rogers, and Mr. Elder, were appointed a committee to consider Dr. Ferrier's reason of dissent from the decision of the Synod on the Report of the Committee for Union and to report.

1848, p. 32.—The committee for conferring with Dr. Ferrier, and for considering the overture of the Presbytery of Montreal, respecting adherence to the Standards, gave in a Report. The same was received and approved of, and the Synod in accordance with its recommendations agreed:—

To instruct the Presbytery of Hamilton to confer further with Dr. Ferrier on the views which he has avowed in his conference with the Synod's committee, and to ascertain how far they coincide with the Standards of this Church.

TORONTO, 1849, p. 19.—The Synod proceeded to take up a reference from the Presbytery of Hamilton, setting forth the dealing they had with Dr. Ferrier, in accordance with the deliverance of the Synod last year at session xx., and giving the following as the deliverance of the Presbytery: "That there appears to them to be much vagueness in the views of Dr. Ferrier, in regard to many points on which the Presbytery have conferred with him, and that in some things they appeared to them to be opposed to

the Standards of the Church." There were read also, various relative documents, particularly a paper, called, "A Statement and Declaration;" signed "Andrew Ferrier, Caledonia, 8th January 1849."

The Synod received at the same time a memorial and petition from Dr. Ferrier, dated, Caledonia, 18th June, 1849, and the same was read.

Mr. Bayne laid on the table of the Synod a small pamphlet, printed at Hamilton, 1849, entitled "*The Tower of Babel; or confusion in Language, on points connected with the question of Civil Establishments of Religion, a fertile source of strife and division in the Christian Church.*"

After reasoning, Dr. Ferrier, on being appealed to by the Moderator, admitted his authorship in the said pamphlet.

Mr. Bayne, Mr. Stark, and Mr. Robb, from the Presbytery of Hamilton, were heard in explanation of the reference.

The Synod resumed the case of Dr. Ferrier and had lengthened discussion. The Moderator (Dr. Willis) having left the chair addressed the Synod and submitted a motion. Other members were heard. It was agreed to defer further discussion till tomorrow.

P. 20.—Dr. Willis left the chair and read his motion, which was seconded by Dr. Burns:—

1. The Synod having heard the Presbytery and Dr. Ferrier, approve the Presbytery's Report, and find—That the views set forth by Dr. Ferrier, both before the Presbytery and in this Court, are in various particulars inconsistent with the doctrine of Christ's supremacy over nations and civil governments, as held by this Church—and that any exception taken by him to the usual Formula at his induction, and which it appears, so far as conceded by the Presbytery, was understood by them to respect only the legal or compulsory maintenance of a Gospel ministry, cannot be allowed to cover the latitude he claims in impugning the great principle of national duty and responsibilty in its other momentous bearings. But as Dr. Ferrier disclaims any desire to disturb the harmony of the Church, the Synod, with a view to all possible removal of misunderstanding, appoint a committee further

to deal with him, and to report the result to the Commission that shall meet in October, who are hereby empowered, if they deem it for the interests of truth, and for edification, to bring the matter to a conclusion—having respect to the harmony of the Church and the testimony to which this Synod adheres for the principles of Divine Revelation and of the Christian Law as of authority to men in their collective and national as well as private relations and actings.

It was then moved by Mr. Reid, and seconded by Mr. Gray,—

2. That the Synod sustain the report of the Presbytery of Hamilton, and find—That in certain points, more especially in regard to the duty of nations to honour and obey Christ, Dr. Ferrier's views do not appear to be in accordance with the Standards of this Church, to which the Synod anew declare their adherence; further appoint a committee to confer affectionately and tenderly with Dr. Ferrier; and report to the Synod at the next meeting thereof.

After renewed discussion the Synod called for a vote, when there voted for Dr. Willis' motion, 26; for Mr. Reid's motion, 9. Dr. Willis' motion was accordingly declared to be the deliverance of the Synod. The Synod appointed a committee to deal with Dr. Ferrier, in terms of said deliverance of the Synod, in his case.

TORONTO, 1850, p. 17.—The Report on the Records of the Commission was received, and is as follows—

The committee appointed to examine the Records of the Commission, find them correctly, and, upon the whole, carefully kept; but, with regard to the action of the Commission in the case of Dr. Ferrier, upon which they were empowered by the Synod to give a final deliverance, if they saw cause, they deem it their duty to submit to the Synod the following facts:—

1. It appears that a committee was appointed by the Synod, at their last meeting, to confer with Dr. Ferrier, and to report to the Commission, who were empowered to act upon the information furnished by said committee, or otherwise obtained by themselves.

2. From the Report of said committee, it appears that they obtained no satisfaction from Dr. Ferrier, on the points about which they were to deal with him but that, on the contrary, they

felt it their duty to record their opinion that Dr. F. had not met them with the frankness and openness which they were entitled to expect. It appears, also that after recording this opinion, an opportunity had been given to Dr. F. to meet with them, if he desired it, but that this offer was not accepted.

3. From the Minutes of Commission, it appears that Dr. F. was not present at their meeting, but communicated with them by letter, and that said letter contained the only *new* matter on which a decision in his case could be grounded.

4. From an examination of said letter, it appears that it did not even profess to contain any explanation on the views held by Dr. F. on the points about which the Synod had instructed the committee above referred to, to deal with him, but referred, only to two points—*first* the course which he (Dr. F.) expected the Synod to follow towards him—and, *second*, the course which he, if satisfied with the conduct of the Synod, intended to pursue towards them, amounting as it appears to us, to a demand for mutual forbearance.

5. From the decision come to by the Commission and professedly grounded on this letter, it appears that the Commission construed this letter into a pledge from Dr. F., that he would not obtrude his views offensively on the Church, and resolved that such a pledge warranted them in putting an end to all further procedure in the case.

6. Lastly, it would appear that no means were taken to ascertain from Dr. F. how far he assented to the interpretation put upon his letter.

In submiting these facts, the committee do not contemplate that this Synod will review a decision which the Commission were empowered, if they saw cause, to make final. But with the view of preventing all mistakes as to the effect of the decision, it appears to them desirable, that the Synod should consider how far Dr. Ferrier can be held bound by an interpretation put upon his letter in his absence, which he might possibly plead was at variance with the tenor of that letter, and an interpretation to the correctness of which he has never been asked to assent, or whether something ought not yet to be done to ascertain how far Dr. F. assents to said interpretation.

After discussion, it was moved by Dr. Burns, seconded by Mr. Gordon,—

1. That the Report be sustained and adopted, with the exception of the portion which refers to the deliverance of the Commission regarding Dr. Ferrier.

It was moved in amendment by Mr. Davidson, seconded by Mr. McLeod,—

2. That the Report of the committee be sustained.

The vote was taken, when there voted for the motion, 12; for the amendment, 23; four declined voting.

1850, p. 22.—The Synod took up the reference from the Presbytery of Hamilton, respecting the congregation of Caledonia. Several members addressed the house, when on the motion of Dr. Willis, seconded by Mr. McDowell, it was agreed,—

That the Moderator, Dr. Burns, Mr. Harris, Mr. Ball, Mr. McMurray, Mr. McLeod, Mr. McKenzie, ministers; Mr. Osborne, Mr. McLellan, elders, be appointed as a Commission of Synod, to visit the congregation of Caledonia, and they are authorised to meet with the minister, Session, and congregation there, to inquire into the evils alledged to be existing there to the hindrance of unity, mutual confidence, and edification; authorise them to act with the usual powers of a Synodical Court of review; and if they fail in their endeavours to establish harmony in consistency with the finding of the recent Commission, as authenticated by this Synod, power is hereby granted to proceed to final judgment according to the laws of the Church, notwithstanding any appeals that may be attempted to be taken from their finding. If they see cause for libel, they shall commit the procedure into the hands of the Presbytery of Hamilton who are empowered, assisted by the Commission, or any three of their number, to proceed to a judgment in the case, staying, nevertheless, a final sentence in the case of appeals.

Kingston, 1851, p. 14.—The Report of the Special Commission of Synod on the Caledonia case was given in by Dr. Burns. On motion made and seconded, it was agreed without a vote to receive said Report. Mr. Esson, dissented in his own name, and in the name of these who might adhere to him, for reasons to be

given in. Reasons were given in and adhered to by Messrs. Esson, Rintoul, Gordon, Quin, Wardrope, Duncan, and Scott, ministers; Mr. Duff, elder.

HAMILTON, 1850,—MS. Minutes of Commission. pp. 108–120. The substance of the decision in Dr. Ferrier's case was that the Commission deemed it unnecessary to proceed by libel. That the sentiments avowed by Dr. Ferrier were not in their judgment in accordance with the Standards of the Church, and that Dr. Ferrier be declared no longer a minister of the Presbyterian Church of Canada. The members of Commission were; Dr. Burns, Messrs. McLeod and McMurray, Ministers; and Messrs. McLellan and Osborne, Elders.

(2.) *Mr. John Scott—difficulties regarding the Confession.*

TORONTO, 1850, p. 25.—The Synod took up the petition of John Scott, student in divinity, setting forth that the Presbytery of Hamilton had declined admitting him to license, on account of difficulties he had in signing the Confession of Faith, without some explanation of the passages relating to the civil magistrate's jurisdiction.

The Synod, after reasoning, agreed to refer the petition to the Committee on the Standards; empowering them, in conjunction with the Presbytery of Hamilton, to confer with Mr. Scott, and give a deliverance in the matter, and report if practicable, before the close of the Synod.

1850, p. 28.—The Synod heard the Report of the committee on the case of Mr. John Scott, student in divinity.

After lengthened deliberation, it was decided, viz.,

Agree to refer the case to the Presbytery of Hamilton, with instructions to take a tender and considerate view of the conscientious scruples of Mr. Scott, regarding certain points in the xxiii. chapter of the Confession of Faith; and after due consultation with the Committee on the Standards of the Church, and having a regard to the Synod's proceedings on Wednesday last, (see page 15) to bring the matter, as they are empowered to do, to an edifying conclusion, according, to the best of their judgment, in the difficulties of the case.

(3.) *On Baptism.*

(*a*) *Conference on its administration.*

TORONTO, 1850, p. 11.—The overture from the Presbytery of Hamilton, on Baptism, having been read, was made the subject of conference.

When, after deliberation, the Synod appointed Dr. Willis, Mr. Stark, Mr. Bayne, Mr. McKenzie, ministers; Mr. Donald McLellan, Mr. Burgess, Mr. Clark, elders; a committee to draft a Minute on the subject of Baptism, embodying the views agreed on in the Conference, for the adoption of the Synod, and such as may be read by ministers to their congregations. Mr. Stark, convener. The committee to report on Tuesday.

P. 22.—Dr. Willis on behalf of the Committee on Baptism submitted a draft containing statements of principles and directions in regard to the administration of that ordinance; when after consideration of the same, the following deliverance was adopted:—

The Synod sustain the draft on Baptism—appoint it to be printed in the *Record*, with a view to its wide circulation, and enjoin ministers and missionaries to read it to their congregations on some early Sabbath, after divine service—and enjoin further, that ministers and Sessions attend to its recommendations, as far as may be practicable.

(*b*) *Declaratory Act on Baptism.*

(Ecclesiastical and Missionary Record, July, 1850, p. 131.)

The Synod having had their attention directed to the subject of Baptism, and the relation in which this initiatory Sacrament of the Church of Christ, stands to the other Sacrament of the New Testament; also to the qnestion of public or private administration of the initiatory ordinance, *Declare and Resolve*—

That, as is already in our excellent subordinate Standards set forth, "a Sacrament is an Holy Ordinance instituted by Christ, to signify, seal, and exhibit unto those that are within the covenant of grace, the benefits of his mediation; to distinguish them from those who are without; and to oblige the partakers of such ordinances to obedience."

That "Baptism is not to be administered to any that are out of the visible Church, and so strangers from the covenant of promise, till they profess their faith in Christ, and obedience to Him; but infants descending from parents, either both or but one of them professing faith in Christ and obedience to him, are in that respect within the covenant, and to be baptized."

That, adhering to these principles, the Synod earnestly urge on all ministers and Sessions, to be careful, in administering Baptism, that they who receive this privilege at their hands, be such only of whom there is good reason to believe that they are consistently professing the name of Christ, and obedience to him: and inasmuch as one appointed method of solemnly confessing the Saviour, and acknowledging ourselves to be in communion with his followers, is by commemorating his love and death in the holy ordinance of the Supper; they shall satisfy themselves that parents receiving Baptism for their children be not neglecting this command of Christ, but that at the least they be equally in the intention, as God may afford opportunity, to comply with both ordinances, and giving token of this by willingly waiting on such instructions as it may be judged necessary to impart to them on the nature and design of the Sacraments.

Parties soliciting the privilege should be informed that as every one taking on himself the baptismal vow, or seeking Baptism for another, does thereby say "I am the Lord's," and does profess to value the blood and Spirit of Christ, signified in the waters of Baptism, they ought to know that in receiving this seal and token of spiritual cleansing, they do as truly declare their acceptance of Christ and fellowship with him, as in the ordinance of the Supper;—so a declining or evading of this latter ordinance by any, being adults, who have received the privilege of the initiatory Sacrament for themselves and their children, is, except good cause be shown for their neglect, in circumstances not under their control, presumptive evidence either of an imperfect apprehension of the design of the Sacraments, or of an inexcusable unwillingness to follow the Lord fully: Therefore ministers and Church Sessions are warranted to decline, except on good and special cause shown, the administration of Baptism to the children of such as are living in the neglect of the Lord's Supper, or do not avail themselves of instructions offered towards a right preparing of them for its observance.

That while due tenderness is recommended to be used in dealing with individuals who, withhold themselves from the Table of the Lord, rather from misapprehension and solemn awe, than from blameable indifference to the same covenant, and the like necessity both for faith and resolutions of holy living, to the right observance of both.

The Synod do anxiously caution against a too easy or indiscriminate admission to the Baptismal ordinance. And both as tending the better to ensure purity of communion, and as required by a regard to the design of Baptism as a seal of fellowship in the Church, as well as of engrafting into Christ, the Synod recommend as much as possible that the ordinance be dispensed publicly ;—not precluding cases in which it may be judged necessary to baptize in dwelling houses or cases in which attendance at the ordinary place of public worship may be greatly inconvenient. But the Synod earnestly advise, that as rarely as possible, the privilege be given without public notification from the pulpit, and never without the word of exhortation or exposition :—That if at any time application be made for the administration suddenly and hastily of the ordinance of Baptism, the circumstances be well considered; and care exercised mildly and faithfully to distinguish what is essential from what may be desirable—between the relation of Baptism to salvation and to Church fellowship ; explaining where it may be necessary so to explain, that as the privilege of Baptism is not to be without good reason neglected so neither is its administration indispensable where God in his Providence has not afforded opportunity for observing it in due order, or in a manner edifying to the individual or to the Church in general. And if in peculiar circumstances of locality or otherwise, it shall be judged for edification to administer this seal of the covenant, without a Session having had regular opportunity to confer with the parties applying, or formally to receive them into the fellowship of any congregation, that the minister so receiving to Baptism shall, at the earliest opportunity, report the case to his Session, and that the individuals thus recognised shall be duly enrolled and considered within the range of the inspection of the pastor and elders, and as being *bona fide* members of the congregation, in connection with which the privilege has been re-

ceived, (generally—it may be presumed—that which is nearest in locality)—although precluded by distance, or other lawful cause, from giving regular attendance on the weekly ministrations of the Sanctuary: This participation in the privileges of the Church being always understood to imply also the obligation to conform to the ordinary rules of the Church, and responsibility to its tribunals.

(c) *Baptism of Converts from the Church of Rome.*

KINGSTON, 1857, p. 33.—The Synod took up an overture on the subject of the validity of Baptism in the Romish Church. The following was the deliverance of the Synod in this matter, viz:—

The Synod considering the overture to involve matters of difficulty and doubt, and recognising the importance of the subject as bearing upon our testimony against the errors of the Church of Rome, send said overture to Presbyteries, to be by them considered and reported upon at next Synod.

(The question submitted to Presbyteries was whether Romish Baptism should be regarded as valid by the Church.)

HAMILTON, 1858, p. 10.—The Synod then proceeded to take up the question of Baptism of converts from Popery. The returns from Presbyteries, to the overture sent down by last Synod were read. The following motions were duly made and seconded;

1. It was moved by Mr. A. Wilson, and seconded by Mr. W. McLaren and carried:—

That the Synod having considered the report of the Committee appointed to classify returns from Presbyteries on the Romish Baptism, appoint a committee to prepare an overture to be sent down to Presbyteries on the subject of the Baptism of converts from the Church of Rome, and to report at a subsequent diet; the committee to consist of Mr. McLaren, (convener,) Messrs. McPherson, A. Wilson, and Dr. Bayne, ministers; and Messrs. McLaughlin, Joseph Reid, J. Rodgers and Dr. Holden, elders.

2. It was moved in amendment by Dr. Bayne and duly seconded:

That the Synod having considered the returns from Presbyteries on the overture anent Romish Baptism find, that, in view of the diversity of opinion which obtains on the subject of the validity of

said Baptism, and the difficulties with which the whole subject is confessedly surrounded, it would be unsafe in present circumstances to come to a final decision regarding it; at the same time they recommend the question to the thorough and prayerful investigation of office-bearers and others, and to such deliberation and discussion on the part of Presbyteries, as may seem to them best fitted for eliciting the truth, and promoting harmony of opinion regarding it; and in the meantime, declare, that the practice of our Church, with reference to converts from Popery shall remain unchanged, and, further, in view of the importance of securing unity and weight to the testimony borne by Protestants against the errors of Popery, and of obviating the confusion that might result from a diversity of practice in the treatment of converts from Rome, among the Protestant Churches, the Synod record their opinion that, in the event of any movement being at a future time made within this Synod for declaring Romish baptism to be invalid, it is highly desirable that steps should be taken, before a final decision is come to, for bringing the subject before the Protestant Churches, and especially those with which we are in friendly communion, and securing as far as possible, consentaneous and harmonious action regarding it.

3. It was moved as another amendment, by Mr. T. McPherson, and seconded by Mr. J. McLachlan:

That while this Synod willingly admits, that in spite of the Popish system itself, individuals connected therewith may be converted and saved by the Spirit of God, who worketh when and where he pleaseth, and in this sense a portion of God's people may be found in its pale, yet this Synod cannot but consider the Church of Rome as having now so far, and amidst so much light, departed from the truth as it is in Christ, and become so corrupt, that she ought as an organized body, no longer, whatever she may have been in former time, to be regarded as Christ's visible Church. Holding these views, and considering the corrupt and superstitious manner in which this ordinance is administered, as well as the erroneous views held regarding it, they are of opinion, that, when converts from Romanism are admitted into the communion of this Church, they ought to be baptised.

After full discussion a division was called for. Dr. Bayne's

amendment and Mr. McPherson's were first put against each other, when 79 voted for Dr. Bayne's, and 48 for Mr. McPherson's. Dr. Bayne's amendment was then put against the original motion when the motion was carried by a large majority.

(d) Overture on Roman Catholic Baptism.

1858, p. 25—The Synod called for the Report of the committee appointed to draft an overture on the subject of the Baptism of converts from the Church of Rome. Mr. McLaren, convener, presented a Report embodying the following overture:—

Whereas doubts as to the validity of the Romish Baptism are known to prevail largely among the members of this Church and especially among that class of them who have been delivered from the errors of Antichrist.

And whereas, there is known to be a variety of practice among the Sessions of this Church in respect to the manner in which such Baptism should be treated; and whereas it is highly important for the interests of truth, and for the consistency of our testimony against the Romish Church, that that organization should be recognized in no other character than that which accords with its own nature, and the declaration of the Word of God; and whereas the Church of Rome has so far concealed and distorted the cardinal truths of the Gospel,—has so lapsed into gross idolatry and superstition, and has by the infalibility which she claims, so taken away the liberty of private judgment that her members are in all respects as far as she is concerned, in the position which our own Standards ascribe to those who are out of the visible Church, to whom there is no ordinary possibility of salvation, and, therefore the Church of Rome should not be acknowledged as a branch of the visible Church, nor should those received into her communion be regarded as admitted into the visible Church, nor should her ordinances be accounted as the ordinances of the Church of Christ.

It is therefore respectfully overtured to the Venerable the Synod of the Presbyterian Church of Canada, to declare that Romish Baptism is not to be regarded or treated as Christian Baptism, and to instruct Sessions to take action accordingly.

It was agreed that the overture should be sent down for the consideration of Presbyteries in terms of the Barrier Act.

TORONTO, 1859, p. 27.—The committee appointed to classify returns to overtures reported that the overture on the Baptism of converts from the Church of Rome had been rejected by five Presbyteries; approved of *cum notis* by one; approved of simplicitor by one, and one gave no return. On motion made and seconded it was agreed that no further action be taken on the question.

(e) Relation of Baptized Infants to the Church.

HAMILTON, 1858, p. 9.—The Synod proceeded to consider an overture from the Presbytery of Montreal on the subject of the relation of baptized children to the Church. The overture was in the following terms, viz:—

Whereas there is reason to believe that a confusion of sentiment widely prevails regarding the connection of baptized children and youth with the Church; it is respectfully overtured by the Presbytery of Montreal, to the Reverend the Synod of the Presbyterian Church of Canada, to take into its serious consideration, the best mode, or modes, of practically recognizing that connection, and securing the benefits that may accompany or flow from it, as respects alike the Church's maternal duty to her children, and their filial obligation to her.

After discussion, the following motion was unanimously adopted, viz.—

That the overture be received, and the object of it cordially approved, and a committee appointed to take into consideration the best means of attaining the ends contemplated therein, and report, the committee to consist of Mr. D. Fraser, convener, Dr. Bayne, Dr. Boyd, Mr. H. Campbell, Mr. McLaren and Mr. Burns.

(This committee never reported and no further action was taken on the subject.—ED.)

2.—*On the Worship of the Church.*

(1.) *Psalmody.*

TORONTO, 1854, p. 23.—The Synod took up an overture from the elders on the subject of Psalmody. The Synod unani-

mously agreed to approve of the overture, and to recommend to their people to conjoin praise with prayer and the reading of the Word of God in the exercises of family worship; and farther, the Synod recommend Sessions and Presbyteries to give due attention to the improvement of Psalmody within their several bounds.

(2.) *Instrumental Music—Brockville Case.*

MONTREAL, 1855, p. 22.—The Synod then took up an overture from the Presbytery of Cobourg, on the introduction of instrumental music into the public worship of God.

1. It was moved by Mr. Fraser, and duly seconded,—

That the Synod having heard the overture from the Presbytery of Cobourg, declare that the introduction of instrumental music in public worship is not approved or permitted by this Church, and enjoin all Presbyteries to take order that no such innovation be introduced in any of the congregations within their bounds; but to take steps, so far as practicable, to encourage and cultivate the harmonious exercise of vocal praise.

2. It was also moved by Mr. H. Gordon, and duly seconded,—

That having heard the overture, and it having come to the knowledge of the Synod that instrumental music of a kind contrary to the practice of this Church, has been introduced into the congregation of Brockville, the Synod, without entering on the general question of the use of instrumental music, but with special reference to the long practice and present feelings of the congregations of this Church, associated with the dearest and most hallowed associations, are of opinion that the tendency of such an innovation as has begun, would be to disturb the peace and harmony of this Church; earnestly and affectionately recommend to the minister, Session, and congregation of Brockville, to abstain from anything that would wound the christian feelings of their fellow christians connected with this Church—remit to the Presbytery of Brockville and Ottawa to deal with the subject in accordance with this deliverance, and recommend to all Presbyteries, Sessions, and congregations, to discountenance any changes connected with the worship of this Church, before submitting them to the deliberate consideration of the Church, in the regular constitutional manner pointed out by the laws and practice of this Church.

3. It was also moved by Mr. Cheyne, and seconded,—

That the Synod having heard the overture from the Presbytery of Cobourg, regret to find that instrumental music has been introduced into the worship of God in a congregation of this Church, record its strong disapprobation of this innovation, and would reprobate the use of instrumental music in the worship of God; refer the matter to the Presbytery of Brockville and Ottawa, to deal with the congregation as it may judge fit, so as to bring about a discontinuancy of this innovation.

The second and third motions were put to the House against each other, when the second carried.

A vote was afterwards taken on the first and second motions when 34 voted for the first, and 4 for the second.

The first motion, viz—that by Mr. Fraser—was accordingly declared to be carried.

London, 1856, p. 14—The Synod then took up a reference from the Presbytery of Brockville and Ottawa, on the subject of the introduction of an organ into the Church of Brockville. Various other papers connected with the matter were read. The following motion was unanimously agreed to, viz:—Sustain the reference; direct the attention of the Presbytery of Brockville and Ottawa to the deliverance of last year, to which the Synod still adheres, and remit to the Presbytery to deal, in the circumstances, tenderly and judiciously with the Session and congregation of Brockville.

Kingston, 1857, p. 12.—The Synod then proceeded to take up a reference from the Presbytery of Brockville and Ottawa. The reference was occasioned by the continued use of instrumental music by the congregation of Brockville. The papers in the case were read, and Dr. Boyd and other members of the Presbytery were heard in explanation of the reference. Mr. Smith and Mr. Sherwood were heard in behalf of the Session of Brockville. Dr. Edmondson and Mr. Wylie were heard on behalf of the congregation of Brockville.

The Synod then proceeded to discuss the reference.

1. It was moved by Mr. Kemp, seconded by Mr. Gillespie.

That the Synod sustain the reference; approve of the conduct of the Presbytery; again declare that the use of instrumental music in public worship is not in accordance with the usages of this Church: nevertheless considering that the organ was introduced into the Church at Brockville, under the impression that such a course was not contrary to the laws or principles of this Church; —considering further, that the congregation is unanimous in their desire to retain the organ as an aid in leading the praises of the Sanctuary, and that the peace of the congregation has not been interfered with, the Synod instruct the Presbytery of Brockville and Ottawa to take no further action in this matter, but enjoin upon Presbyteries to take heed that no similar case be permitted in the Church, without the express sanction of the Synod.

2. It was moved by Mr. Inglis, seconded by Mr. A. Mitchell,

That the Synod sustain the reference; and inasmuch as the finding of last Synod was designed to direct the action of the Presbytery of Brockville, and cause the musical instrument to be removed from the Church of Brockville, therefore direct tho Presbytery to proceed in this case, with the view of removing such musical instrument from the Church of Brockville without delay, and that a Committee of Synod be appointed to act with the Presbytery of Brockville in this case.

3. It was moved by Mr. Gregg, seconded by Mr. Lowry,

"That the Synod sustain the reference from the Presbytery of Brockville and Ottawa; regret to learn that instrumental music is still retained in Brockville, but finding that its continuance has resulted, to a great extent, from the congregation being unaware of the Synod's desire for its removal, appoint a Committee of Synod, to visit Brockville,—confer with the Session and congregation, representing to them the views of the Synod, and urging upon them the importance of bringing their practice into conformity with the general usages of our Church, in the matter of celebrating the praises of God.

4. It was moved by Mr. McLaren, seconded by Mr. Ross,

That the Synod sustain the reference; adhere to the resolution of 1855, anent the use of instrumental music in the public

worship of God, but inasmuch as it appears that the continuance of the organ in the Brockville congregation has arisen from a misapprehension of the law of this Church, appoint Dr. Bayne, Mr. Ure, Mr. Court, and Mr. Torrance, to visit that congregation and to report to the Synod during its present sessions with a view to the final disposal of this case.

After full discussion, the Synod proceeded to a division. Mr. Kemp, with the permission of the Synod, withdrew his motion Mr. Gregg's motion and Mr. McLaren's were put to the house, when a majority were in favour of Mr. Gregg's motion. Mr. Gregg's motion and that by Mr. Inglis' were then put against each other, when Mr. Inglis' motion was carried by a large majority, and adopted as the decision of the Synod. In terms of the motion, the Synod appointed Dr. Willis, Mr. Inglis, Mr. Court, Mr. Torrance, as a commission to act with the Presbytery of Brockville and Ottawa in the matter.

1857, p. 20.—The Presbytery of Brockville and Ottawa reported to the Synod that the congregation of Brockville had, at a congregational meeting, agreed to acquiesce in the decision of the Synod, with reference to the employment of instrumental music in the public worship of God. The Synod heard the Report with satisfaction.

4.—*On the Discipline of the Church.*

(1.) *Case of Mr. W. G. Johnstone.*

TORONTO, 1850, p. 21.—The Synod took up the reference from the Presbytery of Perth, in the case of Mr. W. G. Johnstone, minister at Ramsay, and suspended by said Presbytery, for contumacy, when libelled for lasciviousness.

The Synod, after hearing some of the members of the Presbytery of Perth, and considering the case, found that Mr. Johnstone, must be held to stand confessed of the sin libelled, and that the Presbytery might have proceeded to deprive him of the office of the ministry. But, inasmuch, as the Presbytery, for reasons which seem to be satisfactory, have thought it desirable, that the final sentence in the case should be given by the Synod, the Synod shall

now depose the said Mr. W. G. Johnstone from the office of the Holy Ministry.

Before proceeding to the solemn act of deposition, the Synod engaged in prayer.

The Moderator then, in the name of the Lord Jesus Christ, the sole Head and King of the Church, and in virtue of the power and authority committed by him to it, declared Mr. W. G. Johnstone to be deposed from the office of the Holy Ministry, and prohibited and discharged from exercising the same, or any part thereof, in all time coming.

It was agreed, that the Presbytery of Perth should take such steps, as to them might seem expedient, for giving publicity to this sentence, with the view of preventing the said W. G. Johnstone from assuming any longer the standing of a minister of the Gospel.

(2.) *Case of Mr. McConechy.*

TORONTO, 1850, p. 15.—The Synod took up an application in behalf of Mr. McConechy, from elders, deacons, and members of the congregations of North Georgetown and English River, for consideration of his case, with a view to his being eventually reponed in the office of the Holy Ministry.

The Synod agreed to refer the case to the following committee, with instructions to examine into the same, and report at a future session, viz:—

1850, p. 29.—Dr. Burns, in behalf of the committee on Mr. McConechy's case, gave in a Report, which was read and sustained, and in terms thereof:—

The Synod instruct the Presbytery of Montreal to continue their superintendence of Mr. McConechy, and to countenance him in such evangelistic services as those in which he has been engaged at English River and North Georgetown, to correspond with the Free Presbytery of Irvine in Scotland regarding him, and to report the result to the Commission to be hereafter appointed.

COM. MS. Minutes, 1850, p. 106.—The case of Mr. McConechy referred by the Presbytery of Montreal to the Commission was laid over from the want of the necessary Report from the Presbytery of Irvine, to which Mr. C. formerly belonged.

KINGSTON, 1851, p. 16.—The Presbytery of Montreal laid before the Synod various papers relative to the case of Mr. McConechy, who had applied to the Presbytery to be reponed as a minister of the Church.

The Synod appointed Dr. Burns, Dr. Willis and Mr. Gregg a committee to confer with the Presbytery of Montreal, in regard to this case, and report to the Synod.

HAMILTON, 1853, p. 12.—The Synod thereafter took up an application from the Presbytery of Montreal, in regard to the reponement of Mr. James McConechy in the ministry of the Gospel. Mr. Inglis and Mr. Swinton were heard in regard to the application. After lengthened conference, the farther consideration of this case was deferred to a future diet.

P. 13.—On motion made and seconded, it was resolved:—That the Presbytery of Montreal be instructed, as they hereby are, to prepare a succinct narrative of this case from its commencement, to be brought before the Court at a future diet.

1853, p. 23.—The Synod resumed consideration of the application from the Presbytery of Montreal, in the matter of Mr. McConechy. The Presbytery of Montreal, in accordance with the instructions of Synod, gave in a statement of the whole proceedings in the Ecclesiastical Courts, with reference to Mr. McConechy.

1. It was moved by Mr. Cheyne, and duly seconded,—

That the Synod, having heard the testimony of the Presbytery of Montreal, as also testimony from other quarters, as to the penitence, usefulness, and acceptability of Mr. McConechy, and the Presbytery having further declared that it would in their belief conduce to the glory of God and the interest of Christ's cause, that Mr. McConechy should be reponed: therefore grant leave to the Presbytery of Montreal to repone Mr. McConechy in the ministry of the Gospel, if on consideration of the whole case, they see cause so to do.

2. It was moved also by Mr. Bayne, and duly seconded,—

That the Synod decline to entertain the application of the

Presbytery of Montreal for the reponement of Mr. McConechy; instruct the Presbytery to inform Mr. McConechy that if he desires reponement, he ought to seek it from the Presbytery by which he was deposed; and farther, in the event of Mr. McConechy proceeding to Scotland for this purpose, empower the Presbytery of Montreal to furnish him with such testimonials as they may see fit.

The roll was called and the votes marked, when there voted for the first motion 31, and for the second motion 26, several members declining to vote. The first motion was declared to be carried.

(3.) *Case of Mr. McKenzie.*

Com. MS. Minutes, 1845, p. 61.—The Commission had brought before them a reference from the Presbytery of Hamilton for advice in the case of Mr. D. McKenzie, who had been deposed from the office of the ministry by the Presbytery of Tongue in Scotland, and who was now applying to them to be reponed; relative papers were also produced.

The Commission highly approve of the fidelity and tenderness with which the Presbytery of Hamilton had acted in this matter, refer the case back to them that they may deal further with Mr. McKenzie in regard to certain matters which seem to affect his veracity, with instructions to them to report to the Commission in May, and to take no decisive steps in the matter in the meantime.

Hamilton, 1846, p. 88.—The Synod heard read a memorial from certain individuals in the townships of Yarmouth and Westminster in behalf of Mr. David McKenzie, who had been deposed from the ministry by the Presbytery of Tongue in Scotland. The Synod had read the Minutes of the Commission on the reference to tnem by the Presbytery of Hamilton respecting the said Mr. David McKenzie, of date Kingston, October 1st, 1845; whereupon the Synod, approving of the resolution of the Commission in regard to said reference, resolved that the memorial be referred to the Presbytery of Hamilton, with instructions to them to take any decisive and final procedure in the case, without farther reference to the Synod, as to them shall seem good, except the reponing of Mr. McKenzie in the ministry.

(4.) *Marriage while first Wife still lives.*

TORONTO, 1854, p. 16.—The Synod then took up a reference from the Presbytery of Cobourg in regard to the case of a man who had separated from his wife seventeen years ago, an account of adultery, and had lately married another woman, and now applied to be admitted as a member of the Church.

It was moved by Dr. Bayne, and duly seconded—

That the Synod having considered the reference from the Presbytery of Cobourg, find that there is no evidence of the actual position in which the individual referred to stands in the matter about which advice has been asked for, except that he admits that he married a second time, his first wife being at the time alive, and with reference to the principle on which such cases should be decided, instruct the Presbytery that, by the laws of the Church no marriage can be counted lawful, which is not in harmony both with the divine law and the law of the State, when the latter is not in opposition to the divine; and further, as there appear to be peculiarities in the case of the individual to whom the reference relates, the Synod advise the Presbytery to deal faithfully and tenderly with him as they shall see fit, with a view to his spiritual benefit.

It was moved by Dr. Burns, and seconded by Dr. Willis,—

That the Synod sustain the reference, but cannot recommend the applicant to receive religious privileges, nor even to the discipline of the Church, because there is proof that the first wife is still alive, and therefore his second marriage amounts to bigamy and adultery combined, and thus makes the individual in question liable, so far as appears, to the operation of the laws of the land as well as to the control of the divine law as recognized in the laws and constitution of this Church; and moreover, as it appears that there is no evidence that in the hardship of this case, any effort was made by the individual to obtain a divorce from his first wife.

The Roll was called, and the votes marked, when there voted for the first motion 40, and for the second 15, several having given no vote.

The first motion, that made by Dr. Bayne, was accordingly declared to be carried.

Rev. Dr. Burns and Thomas McPherson dissented for reasons to be given in.

(5.) *Marriage with a Deceased Wife's Sister.*

LONDON, 1856, p. 15.—The Synod then took up a memorial from the Presbytery of Cobourg, with reference to the subject of Marriages between Brothers and Sisters-in-law. The following deliverance was adopted by the Synod, viz:—The Synod having no doubtful opinion, as to the conformity with sacred Scripture, of the principles laid down in our Church Standards, on the law of marriage, and especially touching the degree of affinity, within which marriage is forbidden by the Divine Law, enjoin on Presbyteries to carry out those recognized principles, as a rule of guidance in dealing with practical questions of Church-fellowship in this particular.

(6.) *Marriage—Right to Celebrate.*

KINGSTON, 1852, p. 17.—The Synod then took up an overture from the Presbytery of Toronto, with regard to the right to celebrate marriage in the Province.

The Synod resolved unanimously to adopt this overture, and in terms thereof to petition the Legislature, praying that the distinction made by the law between ministers of different Churches in regard to the right to celebrate marriages, may be removed. The Synod further appointed a committee to draft a petition to be submitted at a future diet.

(7.) *Jurisdictions of Presbyteries.*

(*a.*) *Mr. Cameron's Case.*

TORONTO, 1849, p. 9.—In conformity with the recommendation of the Committee of Bills and Overtures, the Synod took up a reference from the Presbytery of Perth, for advice respecting their procedure in the case of Mr. James Y. Cameron, missionary from the Free Church of Scotland, now labouring within their bounds, who had declined the jurisdiction of the Presbytery, when called to account for his conduct.

Mr. Fraser and Mr. Duncan, ministers, appeared in behalf of the Presbytery, and gave a full account of the case, reading extracts

from the minutes of the Presbytery, and other relative documents.

They also stated that Mr. Cameron had been apprised that the Presbytery were to refer the case to the Synod.

The Clerk of Synod stated that he had received a note from Mr. Cameron, now in Toronto, intimating that he was not to appear in the Synod, and enclosing a letter to the Synod, to be read in the event of his case being taken up.

This letter was read setting forth in substance that the writer declines the jurisdiction of the Presbytery of Perth, on the ground of his being a missionary from the Free Church of Scotland, and that he can acknowledge the jurisdiction of any Presbytery in this Province only in the event of its being declared by this Synod and by the Colonial Committee of the Free Church by whom he was sent out, that he is subject to the jurisdiction of the courts of this Church.

After deliberation the following resolution was adopted :—

The Synod sustain the reference from the Presbytery of Perth, approve of their conduct in asserting the unquestionable jurisdiction of the courts of this Church over missionaries designated to it by other Churches, and duly received ; enjoin Mr. Cameron to submit himself forthwith to the authority of the Presbytery of Perth, and instruct said Presbytery to proceed in the case according to the laws of the Church :—The Clerk to furnish the Presbytery of Perth and Mr. Cameron respectively with extracts of the deliverance.

1849, p. 13.—Certain communications were transmitted by the Committee on Bills from Mr. J. Y. Cameron,—the Synod having been informed of the tenor of these, declined to receive them, on the ground that the Synod have already pronounced judgment on the subject to which such communications refer, and have authorised the Presbytery of Perth to deal with Mr. Cameron's case.

The Synod farther agreed to instruct said Presbytery to meet in Toronto during the present sessions, and to cite Mr. Cameron to appear before them. Mr. McKenzie, and Mr. Robb, ministers ; and Mr. McLellan and Mr. Heron, elders, were appointed to act as assessors with the Presbytery in this case.

1849, p. 18.—The Synod took up a reference from the Presbytery of Perth, for advice in the case of Mr. J. Y. Cameron.

There was read an extract from the minutes of the Presbytery of Perth, of date the 25th June, bearing, that the Presbytery had cited Mr. Cameron; that he had appeared, and had refused to acquiesce in the deliverance of the Synod, enjoining him to submit to the authority of the Presbytery of Perth. The Synod after reasoning, adopted the following deliverance:—

The Synod sustain the reference—declare that Mr. Cameron shall no longer be employed as a missionary, nor be entitled to any of the privileges of a probationer of this Church, and instruct the Clerk to report the whole case to the Colonial Committee of the Free Church of Scotland.

(*b.*) *Case of Mr. Finlay.*

KINGSTON, 1851, p. 18.—A reference from the Presbytery of Brockville in regard to Mr. Finlay was taken up, extracts from the Records of the Presbytery of Brockville were read, and Mr. McMurray was heard in explanation of the reference.

On motion made and seconded, it was agreed to sustain the reference and instruct the Presbytery of Kingston, within whose bounds it is understood that Mr. Finlay is now residing, to deal with him as to his position during the last year, inasmuch as from the statement before the Synod, there is the appearance of irregularity on his part, and a neglect of the due recognition of the authority of the Presbytery where he was at the time residing.

(*c.*) *Erasure of Session Minutes.*

TORONTO, 1859, p. 25.—The Synod took up a reference from the Presbytery of Ottawa, involving the question whether the Presbytery had the power to erase a minute of session after said minute had been attested by the Presbytery. On motion made and seconded, it was agreed to sustain the reference, and declare that the Presbytery may, on cause shown, act as they may judge best in such a case subject to the review of the superior court.

(8.) *Case of McIntyre and Sutherland of Mosa.*

KINGSTON, 1849, p. 9.—The Synod took up a petition from Donald McIntyre, of Mosa, against Mr. Sutherland, minister of Eckfrid and Mosa.

It was agreed, in conformity with the recommendation of the Committee on Bills and Overtures, to refer the petition to a committee.

1849, p. 18.—The Synod called for the Report of the committee, on the petition of Donald McIntyre. A Report was given in by Mr. Meldrum, and the same was sustained; and the Synod, on the ground of the committee's conviction that the petitioner had been treated injudiciously by Mr. Sutherland, agreed to remit the whole case to the Presbytery of London, with instructions to meet at Mosa, at an early day, to call all parties before them, and proceed according to the laws of the Church.

TORONTO, 1850, p. 14.—The Synod took up the complaint of Donald McIntyre, of Mosa, against the deliverance of the Presbytery of London, in the case as remitted to said Presbytery at the last meeting of Synod. After deliberation, the Synod, in conformity with the recommendation of the Committee on Bills and Overtures, agreed to refer the case to a committee, with instructions to report a deliverance in the matter.

1850, p. 20.—The committee on the case of Donald McIntyre's complainant against the Presbytery of London, gave in a Report, which was received and sustained; and the Synod, in conformity with the recommendation of the same, adopted the following deliverance:—

That the Presbytery of London appear to have paid all due attention to the charges brought against Mr. Sutherland by D. McIntyre, and had unanimously found them frivolous; that D. McIntyre had precipitately left the meeting of Presbytery, at which his case was under consideration, before its close, and that no advantage whatever had been taken of his ignorance of forms of court; and that his conduct in the whole case is vexatious, and that he be admonished by the Moderator of Synod.

On Mr. McIntyre's name being called, it was found that he had left the Synod.

(9.) *Reference in the case of Drs. Burns and Willis.*

HAMILTON, 1853, p. 9.—The Synod then took up a reference

from the Presbytery of Toronto, in regard to a memorial from the congregation of Knox's Church, Toronto, relating to certain evidence given by Dr. Willis before the Police Court in Toronto, affecting the character of their Pastor, Dr. Burns. Various papers connected with the reference having been read, the Synod agreed to sustain the reference in the special circumstances of the case, and refer it to a committee to consider the whole matter, confer with the individuals interested if they shall see cause, and report at a future diet; the committee to consist of—Mr. Bayne, convener, &c.

1853, p. 15.—The committee appointed to consider the reference from the Presbytery of Toronto, presented their Report, which was of the following tenor:—

The committee having conferred with the Presbytery of Toronto, and with Drs. Burns and Willis, and ascertained definitely all the facts of the case brought before them in the reference, viz.:—

1. What were the words actually used by Dr. Willis in the evidence to which the memorial from Knox's congregation related. 2. What was the meaning Dr. Willis actually wished to express in giving that evidence. 3. Why Dr. Willis delayed so long to explain his meaning, after he found that misapprehension regarding it prevailed. 4. Why his explanation when given was so defective, and 5. What had been the action of Dr. Burns, which led to the evidence given by Dr. Willis.

(All which particulars will be found fully brought out in the minutes of the committee herewith given in.)

And having considered what seemed best fitted to do justice to the individual parties concerned, and to purge the Church of the scandal which had been caused by the whole case, agreed to recommend the following deliverance for the adoption of the Synod:—

I. In the first place, the Synod rejoice to find that Dr. Willis distinctly disclaims ever having meant to charge Dr. Burns with falsehood or perjury in the sense of swearing to a known untruth, as appears by the minutes of committee.

II. While the Synod rejoice that the evidence of Dr. Willis as explained by himself, relieves Dr. Burns from the heavy charge, under which it must have been so painful for him to appear to lie, even for a short time, of falsehood and perjury, (in the ordinary sense of the term,) they feel constrained to express their deep regret that Dr. Willis appears to have been not only unfortunate but very unguarded in the selection of the language he employed to express his ideas on a subject so delicate as the character of a brother; and moreover, that without sufficient reason, he delayed to make the explanation which was plainly due both to Dr. Burns and to the cause of religion after he knew, or had reason to suspect, the misinterpretation which had been put upon his testimony; and still further, that when he did profess to explain, his explanation was not of that frank, distinct, and friendly nature which the circumstances of the case called for.

But further, the Synod in pronouncing this opinion about the action of Dr. Willis, feel called upon to put on record their sense of the imprudence of Dr. Burns in the case which led to the evidence given by Dr. Willis, viz.: his bringing an individual before the Police Court on insufficient legal evidence: though they cannot regard this as furnishing an excuse for the conduct of Dr. Willis.

III. The Synod do not feel called upon to enter upon the consideration of the question, how far Dr. Willis's charges against Dr. Burns as explained by himself, are well or ill-founded; inasmuch as they do not charge any particular act of moral delinquency against Dr. Burns, and are such that the satisfactory investigation of them is, from the very nature of the case, impossible.

IV. The explanations given by Dr. Willis having certainly lessened the breach which the *naked* language of Dr. Willis, was fitted to produce, the Synod trust that Dr. Burns and Dr. Willis will be enabled to consider the causes of difference still existing between them, in a christian spirit, and will endeavour, as far as possible, to come to a mutual good understanding in regard to these.

In conclusion, the committee looking upon the scandal caused by the occurrences, which have led to this investigation, as fitted

to shake the confidence of their people in the College, on the efficiency of which, the prosperity of our Church so much depends, would respectfully recommend to the Synod, to have special regard to this in all their actions about the College.

On motion made and seconded, it was resolved to sustain the Report, and adopt as the deliverance of Synod in this case, the deliverance embodied in the Report of the committee.

1853, p. 18.—On motion made and seconded it was resolved:—

That the minutes of the proceedings of committee on the reference from the Presbytery of Toronto, their Report and the deliverance of the Synod, be published in full, and that Messrs. Young, Irvine, Wightman, Henning, and McMurrich, be appointed a committee to carry out this resolution.

(10.) *Sarnia Case—Defamation of Character.*

TORONTO, 1859, p. 9.—The Synod proceeded to take up appeal of the Church Session of St. Andrew's Church, Sarnia, against a finding of the Presbytery of London, in reference to a charge of defamation of character between two members of said Church.

The papers in the case having been read, the following motions were duly submitted:—

1. It was moved by Mr. A. F. Kemp, seconded by Mr. G. Cheyne That the Synod proceed to hear parties in the case.

2. It was moved by Mr. W. J. McKenzie, seconded by Mr. D. Wardrope:—That a committee of five members be appointed to meet at Sarnia to cite and hear parties, and finally adjudicate in the case.

3. It was moved by Mr. McLaren, seconded by Dr. Irvine,—That the case be referred to a select committee, to mature a decision and report to the Synod at an early day.

On a division Mr. McLaren's motion was carried, and in terms of it the Synod appointed a committee to mature a decision and report to the Synod on an early day.

Mr. T. McPherson asked leave to enter his dissent from the action of Synod in the matter of the appeal of the Church Session of Sarnia, against finding of the Presbytery of London.

On motion of Mr. J. Gillespie, seconded by Dr. Burns, it was agreed, that Mr. McPherson be allowed to record his dissent. This he did accordingly.

1859, p. 17.—The Synod called for the Report of the committee on the appeal of the Church Session of Sarnia, against a finding of the Presbytery of London. The same was given in by Mr. Topp, Convener, viz:

The Report was to the effect that, the committee had met with all parties connected with the case, and that all cause of complaint between the two original parties had been now removed, and that the committee recommended that it would be for edification, that the minutes, both of the Session and Presbytery in the case, should be expunged from their respective records. The Synod sustained the Report, and resolved in terms thereof. The judgment of the Synod was intimated to the parties interested.

(11.) *Mr. Andrews' Case—Fama.*

TORONTO, 1859, p. 11.—The Synod then took up dissent and complaint of Mr. F. Andrews, against a finding of the Presbytery of Cobourg, and also a reference from the Presbytery of Cobourg in connection with the same case.

The Synod accordingly appointed a committee to consider the case and report.

1859, p. 18.—The Synod called for the Report of the committee appointed to consider the dissent and complaint of Mr. F. Andrews, against a finding of the Presbytery of Cobourg, and the reference from the Presbytery of Cobourg. The Report was given in by Dr. Burns, and read. The Report recommended that the Synod dismiss the complaint, and sustain the reference, and that the Synod should instruct the Presbytery of Cobourg to dissolve the tie between Mr. Andrews and the congregation.

The following motions were then submitted:—

1. It was moved by Mr. W. B. Clark, and seconded,—That the Synod adopt the Report of the committee, in so far as regards the dissent and complaint, and the recommendation to Mr. Andrews to resign his charge, but that in the event of Mr. Andrews not

complying with the recommendation, the Synod instruct the Presbytery to deal with Mr. Andrews with reference to the charge against him, and, if they see cause, proceed against him by libel.

2. It was moved in amendment by Dr. Burns, seconded by J. W. Smith,—That the Report be received, and its recommendations adopted, and a remit made to the Presbytery in terms thereof.

3. It was moved also in amendment by Dr. Willis, seconded by Mr. Gillespie,—That the Synod receive the Report, approve the diligence of the committee, adopt their recommendations on the subject of the complaint, sustain the reference, and remit to the Presbytery of Cobourg to expiscate the matters affecting the congregation of Otonabee, or the minister, and if satisfied that there is ground for proceeding by libel, that they proceed in the case according to the laws of the Church.

On a division, the amendment by Dr. Burns and that by Dr. Willis were put against each other, when that by Dr. Willis was carried. Thereafter, the motion of Mr. Clark, and the amendment of Dr. Willis were put to the house, when Mr. Clark's motion was carried, and the Synod adopted it as their deliverance.

HAMILTON, 1860, p. 10.—The Synod proceeded to take up a reference from the Presbytery of Cobourg, in connection with the case of Mr. Andrews. The papers connected with the case were read, including a memorial from Mr. Andrews. Messrs. John Smith and Laing appeared for the Presbytery of Cobourg, Mr. Andrews for himself, and Mr. Anderson for the congregation of Otonabee.

Mr. Smith and Mr. Laing were heard on the part of the Presbytery of Cobourg, in explanation of the reference. Thereafter, the Synod proceeded to hear Mr. Anderson on the part of the congregation, and Mr. Andrews for himself and various questions were put to the parties.

1860, p. 14.—The Synod continued consideration of the reference from the Presbytery of Cobourg. The following motions were submitted :—

1. It was moved by Mr. J. Laing, seconded by Mr. W. T. Macmullen,—That the reference be sustained, and a Commission

of Synod appointed to visit the congregations of Keene and Westwood, to make further inquiry, and finally to dispose of the matter.

2. It was moved in amendment by Principal Willis, and seconded,—That the Synod sustain the reference from the Presbytery of Cobourg, find that the Synod has not before it materials for a final judgment in this case, to warrant a dissolution of the pastoral relationship between the minister and congregation of Otonabee, especially in the summary way pointed to in the reference. At same time recal the judgment of the Presbytery on the question whether there is or is not ground of libel; but inasmuch as most of the offences charged were not alleged till long after the fact, and under circumstances which admit of the supposition that the former were aggravated if not originated by prejudice, the Synod appoint a Commission to visit Otonabee to complete the expiscation of the case, deal as may seem best, and make an end of the matter, either by accepting Mr. Andrews' resignation, or accepting such mutual expressions of regret, and of restored confidence, as may give hope of the pastoral connection being continued with edification; or finally, if there appear ground for libel, that the Commission shall so conclude, reporting its judgment to the Presbytery of Cobourg, to which this notification shall be a warrant for proceeding according to the rules of this Church.

3. It was also moved by Mr. J. Gillespie, seconded by Mr. Wilson,—That the Synod having read the documents, and heard parties in the case, dismiss the reference. Finding, however, from the papers in the case, as well as from the parties at the bar, that indiscretions have taken place on the part of Mr. Andrews, and irregularities on the part of the Presbytery of Cobourg, the Synod admonish all parties concerned to follow after the things which make for peace, and the things whereby one may edify another.

4. It was also moved by Mr. Kemp, and seconded,—That the Synod having heard parties and read documents, sustain the reference, without approving of the proceeding of the Presbytery in the case, and find that Mr. Andrews has acted with a want of due regard to the character of a father in the ministry, and further, while the Synod have no evidence that the allegations of

an affidavit submitted are true, yet it appears that Mr. Andrews has not been sufficiently circumspect in his conduct towards the person therein concerned.

On a division being called for, the amendment by Mr. Kemp and that by Mr. Gillespie were put to the house, when a majority supported Mr. Kemp's amendment. Mr. Kemp's amendment was again put to the house with the amendment by Dr. Willis, when Mr. Kemp's carried. The original motion and Mr. Kemp's amendment were then put to the house, when there voted for the amendment 45, and for the motion 54. The motion was accordingly declared to be carried, and in terms thereof the Synod appointed the following Commission to proceed to visit the congregations of Keene and Westwood, make further inquiry, and finally dispose of the matter—Dr. Willis, Messrs. Topp, Kemp, Scott, J. K. Smith, Dr. Irvine, Mr. Gillespie, Mr. T. McPherson, Mr. Wilson, Mr. A. Smith, Mr. J. McMurrich, Mr. Sherwood, and Mr. Geo. Robertson—Dr. Willis, convener, or in his absence, Mr. Topp; five to be a quorum.

Eccl. & Miss. Record, 1860, p. 174.—The Special Commission of Synod, appointed to proceed to Keene and Westwood, met by the call of the convener on the 31st July, and continued its sitting during that day and the greater part of the following. There were present Dr. Willis, convener, Messrs. Topp, Scott and Gillespie, ministers; and Messrs. McMurrich and Andrew Smith, elders. Mr. Reid, Synod Clerk, was present, and acted as Clerk to the Commission.

After hearing all parties, the Presbytery of Cobourg, Mr. Andrews, and representatives of both sections in the congregation, both those attached to the ministry of Mr. Andrews, and those who do not attend on his ministry, and after visiting both branches of the United Congregation—Keene and Westwood, and receiving all the evidence that was to be obtained, the Commission unanimously adopted the following as their deliverance:—

The Commission having heard parties in the case, and having, after full investigation of all the circumstances connected with it, given the opportunity to any one interested to make whatever

statement he might deem relevant, and fitted to bring out the truth find:—

1. That there were sufficient grounds to justify the Presbytery of Cobourg in taking action in this case.

2. That the charges, against Mr. Andrews may be resolved substantially into these, viz: acts of indiscretion and unbecoming levity of a peculiarly offensive kind; disregard of the authority of the Presbytery, and indifference as to its actings in his case; and arbitrariness of procedure in the management of the affairs of the Session, along with a want of respect for the constitutional rights of its members.

3. That whilst the Commission are of opinion that some of the particular acts specified in these charges have not been borne out by satisfactory evidence to the extent alleged, yet, in regard to others, they have been so established, by ample testimony, as to force upon the Commission the unanimous and decided conviction that the conduct of Mr. Andrews has been inconsistent with his character and profession, calculated to hinder his real usefulness in the congregation, and to defeat the ends of Presbyterial order and discipline.

4. That in consequence, whilst the great body of the people still express their confidence in Mr. Andrews, and their attachment to him and to his ministry, a majority of the Session, and a considerable portion of the members and adherents in both stations under his care have become alienated from him, and have in several instances ceased to attend on his ministrations.

5. That the proceedings of the Presbytery of Cobourg, in dealing with this case, have, either from a desire to act tenderly towards their brother, or from tardiness of action, failed to bring out its various aspects with sufficient precision, and have not been marked throughout by that regard to regularity, and to the laws of the Church, which would have been desirable.

6. That after prayerful and deliberate consideration of the whole case, the Commission do not feel themselves warranted to take or recommend such measures as might tend to the dissolution of the pastoral tie, but resolve:—

1. That Mr. Andrews be affectionately, but solemnly admonished in regard to his past behaviour, and entreated to maintain greater circumspectness in his conduct, to abstain from the very appearance of evil, to avoid all just grounds of offence, so that the interests of the Church and cause of Jesus Christ may not suffer through him, and to devote himself with increased earnestness and zeal to promote the spiritual welfare of the flock committed to his care.

2. That as the Commission, whilst anxious to heal the present divisions in the congregation and to restore unanimity, yet feel that respect is due to the conscientious convictions of those who have withdrawn from the ministrations of Mr. Andrews, the Presbytery of Cobourg be empowered to make provision in the meantime, if required, for supplying them with ordinances.

3. That the Moderator of the Commission be appointed now to admonish Mr. Andrews in their presence; and further to preach in the Churches of Keene and Westwood, on Sabbath the 5th day of August, and thereafter to read this their deliverance to the people, accompunying the same with such counsels as he may deem suitable in the present distracted condition of the congregation, and as may, through the blessing of God, tend to produce in all concerned, a state of mind and feeling becoming the Gospel of Christ.

(12.) *Indiscriminate traffic in intoxicating liquors.*

(*a*) *Coté Street Church Session, Montreal—1st. Case.*

KINGSTON, 1847, p. 21.—The Synod had transmitted through the Committee of Bills and Overtures, a reference from the Presbytery of Montreal respecting two memorials from various individuals, members or adherents of the Coté Street Congregation, complaining of the actings of the Session of said congregation in keeping back persons from Communion with the Church on the ground of trafficking in wine and spirituous liquors.

Mr. Leishman appeared for the Presbytery of Montreal, and read extracts from the minutes of Presbytery, also the memorials of the parties who brought the case before the Presbytery, also extracts from the minutes of the Session of Coté Street Church—

He stated that the Presbytery had referred the case *simpliciter* to the Synod, because of its importance to the whole Church.

The Synod sustained the reference, and as it involved a complaint against the Session of Montreal, it was agreed that the Session should be sisted as a party.

Parties being called, no appearance was made for the memorialists. Mr. Redpath appeared for the Session of Coté Street Church, and spoke at great length in explanation and defence of the Session. Several members addressed the Synod.

The Synod resumed the consideration of the reference from the Presbytery of Montreal:

It was moved by Mr. Gordon and seconded by Mr. McLean, viz:—The Synod having considered the reference cordially approve of the efforts, which it appears from the records of Session, are being made by the office-bearers of the congregation to secure purity and spirituality and a right standard of christian qualification in candidates for admission to the membership of the Church.

The Synod further approve of all right means being taken by Kirk Sessions to counteract every influence injurious to the Church, arising from the use of intoxicating drinks and the traffic in them.

The Synod encourage and earnestly recommend to this and all other Church Sessions to use all possible tenderness, prudence, and faithfulness, in dealing with applicants for admission to membership, whenever there appears anything in their calling or habits adverse to the glory of God, opposed to the interests of the Redeemer's Kingdom, and detrimental to the prosperity of the congregation whose membership is claimed.

The Synod, at the same time recommend, that instead of any general rule or special test being applied which might give, or seem to give temperance, or any other branch of Christian duty, an undue or exclusive pre-eminence, each case should be dealt with on its own merits; and that in this view, wherever any difficulties may occur connected with the use of intoxicating liquors, or the traffic in them, the Synod recommend to Sessions carefully to investigate and put on record the whole circumstances of each particular case, so that the grounds of their judgment in admitting or rejecting the candidate may clearly appear.

Mr. Bayne moved in amendment, seconded by Mr. McMillan:

The Synod having considered the reference from the Presbytery of Montreal, and heard the statements of the parties concerned, commend the zeal of the Session of Cotê Street congregation, and their efforts to promote purity of communion in the congregation under their care, affectionately urge upon them the importance of avoiding everything which might have the least appearance of an arbitrary or capricious application of general rules in the exercise of discipline, more especially with reference to matters in which difference of opinion may exist, even among christians, as to the line of distinction between what is lawful and what is unlawful, and enjoin upon them in such cases as then brought under the notice of Synod, to ground the rejection of applicants for admission to the privileges of the Church on the evidence of actual vice or unworthiness, in connection with the sale or use of intoxicating drinks; and, further, the Synod resolve to appoint a committee to prepare and issue a solemn warning to their people against the evils connected with the common sale of intoxicating drinks.

After lengthened reasoning, it was agreed that the vote should be taken, when the roll was called and the votes marked, and there voted for Mr. Gordon's motion, 15; for Mr. Bayne's amendment, 10.

Mr. Gordon's motion was accordingly declared to be carried.

—Reasons of Dissent.

From this decision Mr. Bayne dissented, and craved that his reasons might be entered, and took instruments in the Clerk's hands. His request was granted, and the reasons are these:—

1. Because the decision, in connection with the particular case, appears to give sanction to the principle that the sale of spirituous liquors is sinful and of itself a valid ground of exclusion from the privileges of the Church, and, 2: because it does not give special direction to the Session as to the principles on which it shall decide such cases as those referred to the Synod.

The following members gave in their adherence to the dissent with the reasons for the same, and took instruments, viz., Mr. Gale,

Mr. Robert Reid, Mr. McDowell, Mr. Mackintosh, Mr. Rintoul.

Mr. Leishman and Mr. McMillan also adhered to the same, and took instruments and were allowed to add this explanatory clause to the first reason, "that the principle referred to is inconsistent with the Word of God and the Standards of this Church."

Mr. Redpath, at his own request, was allowed extracts of the minutes and took instruments.

—Answer to Reasons.

P. 29,—Mr. Reid craved permission to give an answer to the reasons of dissent given by Mr. Bayne, and adhered to by others, from the decision of the Synod on the reference from the Presbytery of Montreal respecting the memorial from certain parties in Coté Street Church, Montreal. Permission was granted. The answer was read and is as follows:—

In answer to the reasons of dissent, it is hereby stated on the part of Mr. Reid and those adhering, that it is not intended by the motion to declare the traffic in intoxicating drinks, as in itself, and in all cases, sinful; or to lay down any general rule, or to establish any general test of Church membership, but merely that as in certain cases the traffic is directly connected with the spread of intemperance, and to be regarded as sinful, Sessions may, in such cases, deal with the individuals and exercise discipline, not on the simple ground of the individual's being engaged in the traffic, but on the ground of any circumstances connected with each case which are plainly contrary to the duty of professing christians. In the case specially brought under the notice of the Synod, although it was stated in the Record of the Cotè Street Session, that one of the memorialists was excluded on the ground of his selling intoxicating drinks; yet in point of fact, it was stated to the Synod that he had been dealt with and rejected on the ground of special circumstances. It seems necessary to make this statement to guard the motion from misapprehension, and set forth clearly the object and intention of t.

Mr. Wardrope and Mr. Fraser, declared their concurrence in this answer.

(b) Montreal, Coté Street Church Session—2nd. Case.

HAMILTON, 1858, p. 21—The Synod then took up a reference from the Presbytery of Montreal, involving the question, whether it is competent for a Session to refuse to receive on certificate an individual, on the ground of his being engaged in the indiscriminate sale of intoxicating liquors. The papers in the case were read, and Mr. Kemp was heard on the part of the Presbytery of Montreal in explanation of the reference.

The Synod resumed consideration of the reference from the Presbytery of Montreal. Mr. Fraser was heard for the Session of Coté St. Church, Montreal. Several motions were brought forward. A committee was appointed to consider the various motions, and to frame a resolution to submit to the Synod at a subsequent diet.

P. 23.—The committee appointed at a previous diet to draft a motion on the reference from the Presbytery of Montreal, with reference to the sale of intoxicating drinks, reported the following minute.

The Synod dismiss the reference in so far as the special case is concerned on the ground that the party specially interested was not cited, but sustain it, so far as it bears on the general question. The Synod affectionately urge upon Sessions the importance of avoiding everything which might have the appearance of an arbitrary and capricious application of general rules in the exercise of discipline, more especially with reference to matters in which difference of opinion may exist even among christians, as to the line of distinction between what is lawful and what is unlawful, and enjoin upon Sessions to ground the rejection of applicants for admission to the privileges of the Church on the evidence of actual vice in connection with the sale or use of intoxicating liquors.

While the Synod cannot give sanction to the principle that the sale of spirituous liquors is in all cases sinful, and therefore a valid ground of exclusion from the privileges of the Church, nevertheless the Synod feel that the evils of the traffic, in some of its most common forms, are so great and manifest that it is difficult

to realize how a true christian can feel at liberty to engage in such forms, or being engaged, can continue in them, and that at all events, it is scarcely possible for a christian to be connected with them, without serious detriment to his spiritual welfare and to the cause of Christ, and under this feeling the Synod urge upon ministers and Sessions to use renewed diligence and faithfulness, and urgency in endeavouring to prevent any to whom their influence may extend, from having anything to do with such forms of a traffic, which is spreading misery and death through the land, and which presents one of the most formidable obstacles to the progress of the Gospel with which they have to contend.

It was moved by Mr. Ross and duly seconded, that the minute be adopted as reported by the committee.

It was moved in amendment by Mr. Ure, and duly seconded, that all after the word 'liquors' at the close of the first paragraph be omitted.

The question being put to the House, a majority were in favour of the motion by Mr. Ross, and the minute was accordingly adopted by the Synod.

(13.) *Use of Wine at the Lord's Table.*

KINGSTON, 1857, p. 34.—The Synod then took up a memorial from Dr. John Mair of Kingston, on the subject of the use of intoxicating wine at the Lord's supper. The Synod agreed to refer the memorial to the Presbytery of Cobourg as a committee together with Dr. Willis, Mr. Wilson, and Mr. Inglis to report at next meeting of Synod.

HAMILTON, 1858, p. 19.—The Synod called for the Report of the Presbytery of Cobourg on the petition of Dr. Mair of Kingston, remitted to that Presbytery by last Synod, on the subject of the use of intoxicating wine at the Lord's table. The Report was given in and read. On motion made and seconded, he Synod agreed to receive and adopt the Report, in so far as it states that the agitation of this question does not tend to edification, and further recommends to the office-bearers of the Church to endeavour to procure for sacramental use the purest wine within their reach.

(14.) *Decision on Worldly Amusements.*

HAMILTON, 1858, p. 25.—The Synod afterwards took up the following overture from the Presbytery of London on the subject of worldly amusements :—

Whereas the Church is a spiritual society, in the world, but not of it; and whereas not a few of her members are known frequently to conform to this world in such amusements as dancing, gambling, attendance on theatrical performances and the like, (amusements inconsistent with the christian character, and detrimental to their spiritual improvement, and their influence upon the godless); and whereas an impression prevails in many quarters that such practices are not contrary to the Word of God, or regarded by this Church as deserving of censure, it is, therefore, respectfully overtured by the Presbytery of London to the very Reverend the Synod of the Presbyterian Church of Canada, now met in Hamilton, to give such deliverance, or take such steps in the premises, as may declare the mind of the Church on the subject, prove a guide to the membership, and secure, as far as possible, uniformity of action among her office-bearers.

The overture was read, and T. McPherson was heard in support of it. On motion made and seconded, it was agreed :—

That the Synod, having considered the overture on the subject of worldly amusements, affectionately and earnestly call the attention of the members of the Church to the necessity of avoiding the appearance of evil, in the way of conformity to the customs of an ungodly world; and the Synod further direct the attention of Sessions to the great importance of acting with caution, affection, and faithfulness, in dealing with any who may, seem to conduct themselves inconsistently in the matter referred to.

(15.) *Case of Mr. McMurray—joining another Church.*

TORONTO, 1859, p. 17.—The committee appointed to examine the Record of the Presbytery of Brockville presented a Report to the effect that the Record was carefully and correctly kept, but calling attention to the case of Mr. John McMurray, formerly a minister of this Church.

The following motions were submitted:—

1. It was moved by Mr. J. B. Duncan, and seconded,—That the Report of the committee appointed to examine the Record of the Presbytery of Brockville be adopted, with instruction to the Presbytery to declare Mr. John McMurray no longer a minister of this Church, after having ascertained the truth of his having sought connection with another Church.

2. It was moved in amendment by Mr. Gregg, and seconded,—That the Synod order the Record of the Presbytery of Brockville to be attested as regularly kept, instructing the Presbytery to call Mr. McMurray to account for the facts recorded.

A division having been called for, the amendment carried, and was adopted as deliverance of Synod.

(16.) *Case from Ashburn and Utica.*

Hamilton, 1860, p. 15.—The Synod preceded to take up an Appeal from a decision of the Presbytery of Toronto, by Mr. W. Heron, with reference to a case of discipline from the Kirk Session of Ashburn and Utica, in which a party was accused of an improper business transaction. Parties were called, when there appeared for the Kirk Session of Ashburn and Utica, Mr. Heron, for the Presbytery of Toronto, Mr. Gregg, and Mr. Mitchell, and for the minority of the Session of Ashburn and Utica, Mr. Sharp. The papers in the case were read, and parties were heard. Parties were then removed.

On motion by Mr. Gillespie, seconded by Mr. Cuthbertson, it resolved:—

That having read papers in the case and heard parties, the Synod dismiss the appeal, and affirm the finding of the Presbytery of Toronto.

5.—*On the Order and Procedure of the Church.*

(1.) *St. Gabriel Street Church, Montreal.*

Cobourg, 1845, p. 54.—The Synod took up a reference from the Presbytery of Montreal for advice respecting the present state of St. Gabriel Street Church in that city. An extract from the records of the Presbytery of Montreal, of date the 9th November,

1844, was read. Mr. Henry, was heard on the reference for the Presbytery. Mr. Redpath and Mr. Esson were also heard; when the Synod, on motion made by Mr. Gale, and seconded by Mr. Gordon, unanimously adopted the following resolutions:—

1.—That the Presbytery of Montreal be recommended to receive the resignation of Mr. Henry Esson, as minister of the Church aforesaid, on the ground of his permanent appointment to the office of Professor of Literature and Philosophy in the Synod's Theological College, Toronto.

2.—That Mr. Esson, be appointed to visit St Gabriel Street congregation, and assist them in revising the constitution and deeds of the Church, that the same, in all that relates to spiritual things, may be brought into harmony with the Standards and practice of this Church.

3.—That these instruments, when so revised, shall be by Mr. Esson, or any other office-bearer of the Church, laid before the Presbytery of the bounds, who, on being satisfied with the same, shall direct the congregation to take the requisite steps for procuring a successor to Mr. Esson, and shall also, with the assistance of the Home Mission Committee, if necessary, make arrangements for supplying the pulpit during the vacancy.

(2.) *Reception of Congregations and Sanctioning New Charges.*

(*a*) *General Regulations.*

HAMILTON, 1844. MS. Minutes of Commission p. 2.—The Commission had transmitted by the Presbytery of Hamilton and Toronto a Report from said Presbytery respecting the state of feeling in their congregations on the subject of the recent secession from the Synod in connection with the established Church of Scotland, together with a reference from said Presbytery for instructions in regard to the varying views of some congregations as to the secession.

After deliberation the Commission agreed that the following regulations be enacted and that congregations be instructed to regulate themselves by them, and other parties according as these regulations apply to the circumstances in which they are placed, the same to be in force until the Synod shall order otherwise.

1. That wherever the majority of a congregation adheres to the Presbyterian Church of Canada and to their minister, either formally by a deliberate expression of their opinion and purpose, or virtually, by declining to express their dissent after he shall have annnounced to them his renunciation of a connection with the Scottish establishment, then such minister shall be held as sustaining the same pastoral relation to his congregation as though no change in the external relations of the Church had taken place.

2. That all, or so many of the elders in any such adhering congregation as shall also adhere shall be recognised as members of the Session of such congregation.

3. That so much of the existing constitutions of adhering congregations as does not require or imply connection with the Synod of Canada in connection with the Church of Scotland shall be held to be binding until new constitutions be adopted by congregations themselves, and sanctioned by their several Presbyteries.

4. That in the case of adhering congregations not entering into new arrangements with their ministers about stipend, they shall be understood to be responsible for the fulfilment of the engagements, under which their ministers had been at first settled.

5. That where only a minority of a congregation renounces connection with the Scottish Establishment, and adheres to the Presbyterian Church of Canada, the case shall be submitted to the Presbytery of the bounds, with a view to their taking such action therein as may be deemed best for edification.

6. That in the event of any dispute about the application of these regulations, or other matters arising out of our renouncing our connection with the Scottish Establishment, the same shall without delay be referred to the Presbytery of the bounds for counsel and direction.

7. That each minister on being furnished with a copy of the above regulations, shall read it on some convenient and early Sabbath day to his people, and submit it to the Session and managers of the congregation.

(b.) The Sanctioning of New Charges.

KINGSTON, 1847, p. 14.—A resolution respecting the sanctioning

of charges was submitted, when after discussion, it was agreed to resume the consideration of the same at the forenoon session of to-morrow.

1847, p. 16.—The Synod resumed consideration of the resolution respecting the sanctioning of charges, when after lengthened deliberation it was unanimously resolved.—

That the Synod fully recognizing the necessity of the utmost caution in the sanctioning of charges and the settlement of ministers refer the subject to the Committee on a Code of Discipline to prepare a draft of a Measure on the subject to be presented to the Synod during the present session and instruct the members of the said committee to meet and consult with members of Presbyteries with the view of determining the vacant charges within their bounds that may be recommended for sanction at the present meeting of Synod.

(No result was arrived at by this committee.—Ed.)

(c.) Charge in Kingston.

Commission, MS. Minutes, 1845, p. 73.—A reference from the Presbytery of Kingston for advice respecting the recognition and organization of the Bagot street (first) congregation at Kingston was taken up. The reference, together with a petition from certain parties on behalf of said congregation and other relative documents were read and after deliberation, it was moved, seconded and agreed to, that the Commission approve of the caution and prudence which the Presbytery have exercised in regard to this case, and remit the whole matter to them, with authority to take whatever steps may seem to them to be most for edification, in regard to the recognition and organization of said congregation.

1846, p. 80—In connection with the subject of visitations, the Moderator who had been one of the visitors for the Presbytery of Kingston, brought under the notice of the Commission the state of the congregation meeting in the City buildings, Kingston, and stated that it was their earnest wish to be organised as soon as possible. The Commission resolved to recommend to the Presby-

tery of Kingston to take steps without delay for completing the organization of the congregation and to extend to it as much care and oversight as may be practicable.

(d) Second Charge in Quebec.

KINGSTON, 1847, p. 19.—The Synod proceeded to take up a reference from the Presbytery of Montreal, regarding a memorial from certain parties in Quebec, for the formation of a new congregation there. Signed J. Gibb, Chairman; J. S. Hossack, Secretary.

Mr. Hossack appeared in behalf of the memorialists, and asked permission to present a memorial addressed to the Moderator and Members of the Presbyterian Church of Canada, in Synod assembled, on the subject of the reference; permission was granted, and the memorial was laid on the table.

The Synod called for the papers in this case, when there were read: extracts from the minutes of the Presbytery of Montreal and a petition from James Gibb, Esquire, and certain parties in Quebec, to the Rev. the Moderator and Members of the Presbytery of Montreal, craving the Presbytery to adopt measures for the organization of a second Presbyterian congregation in Quebec, together with various relative papers; a copy of statement of Mr. Clugston, made to the Presbytery of Montreal, 26th May, 1847, setting forth his views of the application made for the organization of a new congregation; also the memorial presented to the Synod on behalf of the original petitioners by Mr. Hossack.

Mr. Leishman, on behalf of the Presbytery of Montreal, stated that the difficulties and importance of the case, with the bearings which it has on the general interests of the Church, led the Presbytery to make this reference. The Synod sustained the reference and agreed to hear parties.

No appearance was made for Mr. Clugston.

Mr. John Simpson Hossack, of Quebec, appeared for the memorialists, and addressed the Synod on their behalf, and gave explanations in answer to questions of members.

Parties being removed, various members addressed the House, when the following motion was submitted by Mr. Bayne, and seconded by Mr. Fraser,—

The Synod having considered the reference from the Presbytery of Montreal with respect to the proposed erection of a new pastoral charge in Quebec, and having heard the statements of the parties concerned, find that it has not been satisfactorily shown that the erection of a new pastoral charge is called for, by the existing wants of the Presbyterian population in Quebec who are either in connection with the Synod, or likely to become so; but nasmuch as it appears that the congregation of St. John's Church are placed under disadvantages, and in particular that the extension of the congregation in proportion to the wants of the population is hindered by the smallness of the Church, and the inconvenience of the locality in which it is situated, recommend to the congregation to consider the propriety of taking steps for the erection of a new and more commodious Church, and in a more suitable locality, and remit to the Presbytery, along with Assessors to be appointed by the Synod to bring this recommendation formally before them, and in the meantime affectionately entreat the parties who have been taking measures for the erection of a separate charge to delay further action in the matter till the effect of this recommendation is apparent, and at the same time assure them that if it shall then appear that the erection of a new charge is called for, the Synod will be happy to co-operate with them for the accomplishment of their object.

It was also moved by Mr. Redpath, and seconded by Mr. McMillan,—

That the Synod appoint Assessors to the Presbytery of Montreal, who, in connection with the Presbytery, shall take evidence in Quebec regarding the whole merits of the case, and shall afterwards, in conjunction with the Presbytery, decide upon the prayer of the petition for the formation of a new congregation.

After reasoning the Roll was called, and the votes marked, when there voted for Mr. Bayne's motion 6, for Mr. Redpath's motion 17; Mr. Redpath's motion was accordingly declared to be the judgment of the Synod.

The Synod appointed the Moderator, Mr. Robb, Mr. Reid, and Mr. Wardrope, Assessors with the Presbytery of Montreal, in carrying out the judgment of the Synod.

(The result of this decision was that the Rev. Mr. Clugston resigned the charge of St. John's Church. No new congregation was formed but a new Church was afterwards erected and the Rev. Mr. Clark was called to the charge and inducted.—Ed.)

(e) Second Charge in Woodstock.

TORONTO, 1849, p. 12.—The Synod proceeded to take up an appeal on the part of Wm. S. Ball, minister, and David White, elder, against a deliverance of the Presbytery of London, respecting the formation of a new congregation in the town of Woodstock. It was stated, in behalf of the parties in this case, that no extract from the minutes of the Presbytery had been obtained on account of the illness of the Clerk. The Synod agreed in the circumstances to admit the original record of the Presbytery, when there were read: the minutes of the meeting of Presbytery on the 11th June, containing the decision protested against: also a copy of the reasons of protest and appeal of William S. Ball, minister, and David White, elder, bearing, that said reasons had been duly lodged with the Clerk of Presbytery.

Parties having been called, there appeared at the bar, as appellants, William, S. Ball, and David White; for the Presbytery, Mr. McKenzie and Mr. Sutherland, ministers; and for the congregation in Woodstock, Mr. Angus Campbell and Mr. Donald McPherson.

The several parties were heard and removed, when, after reasoning, the following deliverance was adopted:—

The Synod sustain the decision of the Presbytery of London, in so far as it authorizes the organization of a Gaelic congregation in the township of Blandford: but, inasmuch as the Gaelic population in that quarter is already very numerous, and rapidly increasing; and as there does not *in hoc statu* exist sufficient data for determining the most suitable locality for a place of worship for such congregation, remit to the Presbytery to consider the whole matter of such organization, with reference to the accommodation of the whole body of the permanent Gaelic population in the said township, and the adjoining localities, to proceed with all caution and deliberation to any decision in the matter, and not

to sanction any site for a Gaelic Church, without consulting the Synod again, unless they be in the meantime required so to do by the prospect of an early settlement of a Gaelic minister, in which case, the Presbytery is instructed to refer the matter to the Commission of Synod, whose decision shall be final.

TORONTO, 1850, p. 16.—The Synod took up a reference from the Presbytery of London, respecting the organization of a Gaelic congregation in Blandford, as referred to that Presbytery at last Synod and requesting the sanction of the Synod to the erection of a place of worship in the township of Blandford. The Synod heard several members of the Presbytery of London on the subject, when, after deliberation, it was agreed that the request of the Presbytery be acceded to.

(f) Church in Boston, U. States.

KINGSTON, 1857, p. 8.—The Synod then proceeded to take up a reference from the Presbytery of London anent a call from Boston, to Mr. W. McLaren, of Amherstburgh. The documents in the case were read, and also a memorial on the subject from the Presbytery of Montreal. Mr. McPherson and Mr. Ross were heard on the subject of the reference, and Mr. Kemp and Mr. Clark in support of the memorial.

It was moved by Mr. Inglis, seconded by Mr. Cheyne :—

1. That the Synod sustain the reference, and approve of the conduct of the Presbytery of London; approve further of the reception of the Boston congregation by the Presbytery of Montreal; resolve further, that in all cases of future application from congregations in similar circumstances Presbyteries shall obtain the sanction of the Synod before receiving such congregations.

It was moved in amendment by Mr. T. McPherson, seconded by Mr. A. Young,—

2. That the Synod sustain the reference, and disapprove of the conduct of the Montreal Presbytery in taking into connection with this body a congregation in a foreign country without previously having consulted the Synod: yet, considering the peculiar circumstances of that congregation, the Synod recommend the Pres-

bytery of Montreal to take it up as a missionary station, and supply it with christian ordinances.

The Synod resumed consideration of the reference from the Presbytery of London, regarding the call from Boston, U. S. to Mr. Wm. McLaren. The discussion having been brought to a close, the Synod proceeded to a vote on the motions submitted at the former diet, when there voted for the motion by Mr. Inglis, 88, and for the amendment by Mr. McPherson, 8, several members declining to vote.

It was agreed to refer the matter of the call to Mr. McLaren to the Presbytery of London, which was instructed to meet for this purpose to morrow.

(3.) *Decisions On Calls.*

(*a*) *Call to Mr. Roger of Peterborough.*

TORONTO, 1848, pp. 9-10.—A reference from the Presbytery of Cobourg regarding a call to Mr. J. M. Roger from the Free Church congregation of Kincardine O'Neil Scotland was brought before the Synod. The various documents were read and Mr. Reid heard in explanation of the reference. After mature deliberation the Synod pronounced the following deliverance.—

The Synod sustain the reference—approve the conduct of the Presbytery of Cobourg bringing the case before them; and, in respect at once of the totally inadequate supply of ministers in this country, and of the important field of usefulness which Mr. Roger at present occupies, possessing claims, both as to his immediate pastoral charge and the extensive region around it dependent on his missionary labours, far surpassing those of the congregation to which he is called, find that there is no ground to justify the proposed translation; and that Mr. Roger should be continued in his present charge. The Synod at the same time record their sincere sympathy with the congregation of Kincardine O'Neil, in regard to the painful trials to which they are subjected in the providence of God, and their earnest hope and prayer that, through the grace of the great Head of the Church, they may speedily have a faithful minister again established among them. The Synod farther instruct

the Presbytery of Cobourg to communicate to the Presbytery of Kincardine O'Neil such particulars, respecting the sphere of Mr. Roger's labours, as they may deem necessary for establishing the grounds of the Synod's deliverance in regard to the call.

(b) Call to the Rev. W. B. Clark of Quebec.

HAMILTON, 1853, pp. 16-17.—The Synod proceeded to take up a reference from the Presbytery of Montreal, in regard to the induction of the Rev. W. B. Clark as minister of Chalmers' Church, Quebec. The various papers connected with the case were read, and Mr. Inglis was heard in regard to the reference; Mr. Clark and Mr. Gibb were also heard.

After deliberation, it was moved by Mr. Bayne, and seconded—

1. The Synod having considered the reference from the Presbytery of Montreal, find, that while there was a departure from the strict letter of the laws of the Church relating to the calling of ministers, in the mode in which Mr. Clark was selected to be pastor of the Quebec congregation, yet, with reference to the spirit of these laws, and making allowance for the very peculiar circumstances of the case, and referring to the past action of this Church in similar cases, the selection of Mr. Clark by Mr. Gibb, deputed for that purpose by the Quebec congregation, was substantially a call, and having been acted upon as such by the Colonial Committee of the Free Church of Scotland and the Presbytery of Dumfries, could not, without injustice to Mr. Clark and injury to the best interests of the Church, be repudiated by this Synod; therefore instruct the Presbytery of Montreal to proceed to the induction of Mr. Clark without delay, taking care to satisfy themselves that the congregation of Quebec duly authorised, as has been assumed, the act of Mr. Gibb.

It was moved by Dr. Willis, and duly seconded,—

2. That the Synod having heard parties, and considering that Mr. Clark has entered on the charge at Quebec under circumstances satisfactorily accounting for a departure from the usual forms, and which preclude the Presbytery *in hoc statu* from retrospectively insisting on such forms; and considering that the pastor whom the Quebec congregation has succeeded, after many disappointments

in persuading to accept their invitation, had every reason to feel assured, before he resigned his charge in Scotland, that a substantial call from the people of Quebec was laid before him through their commissioner; therefore instruct the Presbytery of Montreal to induct Mr. Clark forthwith, only requiring that before the act of induction, an opportunity be given of appending the signatures of the members of the congregation to a call expressive of adherence to the invitation already sent to Mr. Clark, through Mr. Gibb, as their delegate; the Synod having respect in this to the expediency of avoiding, as far as possible, the establishment of any precedent for overlooking a call, which might be pleaded under circumstances less justifying a departure from usual forms, and also the desirableness of making apparent to all, what already appears to this Synod, from the facts before it, that the induction of Mr. Clark takes place in full accordance with the choice and consent of the congregation.

The Roll was called, and the votes marked, when there voted for the first motion, 44, and for the second motion, 9. The first motion was accordingly declared to be carried, and the Synod ordained in terms thereof.

From this decision, Mr. McMurray dissented, in his own name, and in name of any who might adhere to him, for the following reason, viz.,—That it is contrary to the spirit of Presbyterianism, and in opposition to the laws and usages of this Church.

Mr. Thos. McPherson also dissented for reasons to be given in.

(4.) *Status of Deputies from Scotland and Ireland.*

TORONTO, 1850, p. 12.—The Synod took up an overture from several members of the Court, calling for a declaration of the Synod respecting the status of ministers from the Free Church of Scotland and the Presbyterian Church of Ireland, when deputed to this Church.

The Synod had lengthened reasoning on the subject, when it was moved by Dr. Burns, and seconded by Dr. Willis,—

1. That the Synod approve the overture; and, in accordance with the recommendation of the same, declare that any minister, or Professor of Theology, of the Free Church of Scotland, or of the Presbyterian Church in Ireland, who shall have been regularly

deputed by either of said Churches, in compliance with the oft-repeated appeals of this Church, to visit this country, and to supply vacant Churches, or engage in collegiate or missionary service within the bounds of this Church, for a limited period, shall be recognized, for the time being, as a member of the Presbytery within whose bounds he may be labouring; and also of the Synod, when in attendance on the sessions of the same, and be entitled to all the rights and privileges of membership.

It was then moved in amendment by Mr. Gregg, seconded by Mr. McMurray.—

2. That Mr. J. C. Fairbairn, already admitted to a seat with this Synod, be admitted for the time, to all the privileges of membership in the same.

After reasoning, a vote was called for; and it was agreed that the question should be motion or amendment; when, on the Roll being called, there voted for the motion, 42; for the amendment, 10; the Synod accordingly enact and declare in terms of the motion.

The name of Mr. Fairbairn was then added to the Roll of the Presbytery of Montreal, to remain on the same during the period of his services within that Presbytery.

(5.) *Ordination of Ministers from Foreign Churches.*

HAMILTON, 1858, p. 19.—The Synod proceeded to take up an overture from a number of members of Synod on the subject of the ordination of ministers from Foreign Churches. The overture was in the following terms, viz:—

Whereas it is contrary to the principles and usage of Presbyterian Churches to ordain, except to the cure of souls, unless when sending missionaries where the Gospel is not preached, and its ordinances cannot be otherwise administered according to the practice of the Church sending them; And whereas the Presbyterian Church in Ireland does invariably ordain probationers coming from that body to this Church; And whereas the circumstances of this Province are not such as to call for such procedure,—

It is hereby respectfully overtured to the Synod, that a communication be addressed to that sister Church, directing attention to the practice complained of, and earnestly recommending its discontinuance.

The Synod approved of the overture and appointed a committee to carry out its recommendations.

[The Church in Ireland has agreed to discontinue the practice.—Ed.]

(6) *On Presbyterial Visitation—Dr. Burns' Complaint.*

TORONTO, 1856, p. 11.—The Synod then took up a complaint of Dr. Burns, against a decision of the Presbytery of Toronto, on the occasion of the Presbyterial visitation of the congregation of Knox's Church, on 5th December, 1855. Parties were called, when Dr. Burns appeared for himself, and Messrs. Lowry, McTavish, Ure, and Wightman for the Presbytery of Toronto. The papers in the case having been read, Dr. Burns was heard as complainant.

Dr. Burns having finished his pleading as complainant, Messrs. Lowry, McTavish, and Ure, were heard for the Presbytery, and Dr. Burns was then heard in reply. Parties were then removed.

It was moved by Mr. Fraser, seconded by Mr. McPherson:—

1. The Synod having heard papers and pleadings in the case, sustain the dissent and complaint, in so far as regards the sisting of Dr. Burns at the bar of the Presbytery, and reverse the decision of the Lower Court on that point—inasmuch as the placing of a minister at the bar, is of the nature of a penal process, and therefore not competent to the Presbytery in such a case. Nevertheless inasmuch as the Synod learns that no unfair restraint was laid on the complainant's liberty of speech—that he was refused his seat as a member of Presbytery, only when a finding affecting his own character was being arrived at,—and that no substantial violation of justice was committed in the manner in which the visitation was conducted—find that there is nothing in the case, so far as it has been submitted to the Synod, which ought to vitiate the procedure of the Presbytery—and this especially, as the procedure itself comes under the review of this Synod by reference from the Presbytery of Toronto.

Moved in amendment by Mr. Smellie, seconded by Mr. Irvine:

2. That the Synod having heard the parties in the case, find that nothing inconsistent with justice, and the practice of the Church, has been done by the Presbytery, in the mode in which they have

conducted the visitation of the congregation of Knox's Church, when refusing to Dr. Burns a right to deliberate and vote in the investigation of a case in which he was personally interested; and therefore dismiss the complaint, and sustain the procedure of Presbytery.

The roll was called, and the votes marked, when 36 voted for the motion, and 51 for the amendment, which was accordingly declared to be carried. Parties having been called, the deliverance of Synod was read.

Mr. Kemp dissented in his own name, and in the name of all others who might adhere.

(7.) Reference anent Knox's Church, Toronto.

1856, p. 12.—The Synod then proceeded to take up a reference from the Presbytery of Toronto, in regard to the state of Knox's Church congregation, Toronto.

The papers in the case and various other documents were read.

It was moved by Mr. Redpath, seconded by Mr. Inglis and unanimously agreed :—

That the Synod, having taken into consideration the reference from the Presbytery of Toronto, in the case of Knox's Church, sustain the reference, and appoint a committee to confer with parties interested, who are present, with a view to ascertain the most advisable method of procedure in this case, and to report to the Synod at an early meeting.

P. 13.—The committee named yesterday to consider the case of Knox's Church, Toronto, presented a report to the Synod recommending the withdrawal of all papers and matters in the case still undecided, the appointment of Dr. Burns as Professor of Church History in Knox's College, and that the Presbytery should arrange with the Congregation and Trustees for having the Constitution of Knox's Church modified, and brought into conformity with the Constitution of the Presbyterian Church of Canada. The following was the decision of the Synod, in regard to this report, viz :—

The Synod having received the report, remit to the College

Committee that part of it which bears on the erection of a new chair of Theology, and the appointment of an additional Professor, to report at a future Diet.

(The result was that Dr. Burns was appointed one of the Professors of Knox College, and the affairs of Knox Church were satisfactorily arranged.—Ed.)

(8.) *Appeals fallen from.*

KINGSTON, 1851, p. 27. Mr. Wardrope, in behalf of the Presbytery of Perth, took public protestation that an appeal from a sentence of that Presbytery, taken by Mr. W. Moorhead, had been fallen from, inasmuch as no papers had been lodged, and no person had appeared for the appeal; and farther, craved an extract of this minute, which the Synod granted.

HAMILTON, 1858, p. 24. The Synod took up a dissent and complaint of Mr. Dow against a finding of the Presbytery of Brockville and Ottawa. Parties being called, no appearance was entered for the complainant, when the Synod agreed that the complaint should be regarded as fallen from.

(9.) *Irregularity in Licence and Admission.*

TORONTO, 1854, p. 11. The Synod also agreed to call the attention of the Presbytery of Brockville to an irregularity in licensing a Student without requiring from him all the ordinary pieces of trial. And in regard to the admission of the Rev. James Sinclair, the Synod find the proceedings of the Presbytery of Brockville to be contrary to the rules of the Church and therefore null and void, direct them to begin *de novo*, and proceed according to the rules of the Church, and before finally admitting Mr. Sinclair, to report the case to next Synod.

(10.) *Irregularity at Induction.*

TORONTO, 1854, p. 18. The Synod, however, enjoined the Presbytery of Montreal at the first meeting, at which the Rev. Mr. Gordon of Indian Lands shall be present, to require from him an assent to the questions and formula which are appointed to be proposed to ministers at their induction, the Presbytery having omitted to require this assent from Mr. Gordon at the time of his induction.

(11.) *Miscellaneous Cases.*

(a) Case of Cairns and Presbytery of Montreal, anent Certificate.

TORONTO, 1840, p. 11.—A petition of Dr. Cairns, missionary, respecting a certificate granted to him by the Presbytery of Montreal was referred to a committee.

P. 24—The Report of the committee on the case of Dr. Cairns was received and approved of, and the Synod in conformity therewith found:

That there is nothing in the certificate which he has received from the Presbytery of Montreal, which should prevent his being acknowledged and received by any Presbytery as a minister of the Church.

(b) Case of Mr. Geggie and his Congregation.

TORONTO, 1848, p. 12—The Synod took up a reference from the Presbytery of Brockville for counsel and advice respecting certain difficulties which had arisen between Mr. Geggie and a part of his charge.

Mr. McDowell was heard in behalf of the Presbytery, and read extracts from the minutes explaining the reference. After deliberation the following resolution was adopted—

That from the absence of Mr. Geggie the Synod are precluded from pronouncing any judgment in the matter, but refer the case back to the Presbytery of Brockville, with instructions to them to deal in it with all prudence and diligence, leaving it to any parties interested to make any further reference or appeal to the Commission with authority to the Commission finally to issue the matter as they may think fit.

(c) Beckwith Case.

KINGSTON, 1849, p. 10. The Synod had read a petition from Messrs. John McDonald, John McEwan, Niel Stewart, elders, and Alexander Stewart, chairman, "for themselves and the other members of the Free Church at Beckwith," complaining of the conduct of the Presbytery of Perth and craving the Synod to send a committee to inquire into the present alleged unhappy state

of the congregation, and to give advice in their present circumstances. There was was also read a commission from the petitioners in favour of Mr. Neil Stewart and Mr. Duncan, empowering them to represent the petitioners in the Synod, and Mr. Stewart and Mr. Duncan appeared on behalf of the petitioners.

The members of the Presbytery stated, that though they had not been regularly informed of this complaint, they were not disposed to offer any opposition to its being entertained by the Synod.

The Synod agreed to proceed with the case.

Mr. James Duncan and Mr. Stewart were heard in behalf of the petitioners. Mr. Lochhead was heard at length on behalf of the Presbytery.

The Synod after deliberation agreed at this stage of the case, without hearing other members of the Presbytery or pronouncing a judgment in the case to appoint a committee to meet parties in order to promote an adjustment of the questions between them. A committee was accordingly appointed.

1849, p. 11.—The Moderator, in behalf of the committee on the petition and complaint from Beckwith, against the Presbytery of Perth, reported;—

That having had full conversation with the members of the Presbytery of Perth and the commissioners from the petitioners in Beckwith, they found it an easy matter to adjust the difference between the parties—that difference having originated mainly in misunderstanding; and that both parties had signified their resolution to meet each others views in amity and mutual confidence.

The Report was sustained and cordially approved of.

(d) Cameron—Ordination without charge.

Toronto, MS. Minutes of Commission, 1850, p. 107.—A reference from the Presbytery of Montreal in regard to an application from the congregations of Vankleek Hill and Lochiel, for the ordination of Mr. Cameron as a missionary to labour among them was laid before the Commission. An extract minute of the Presbytery of Montreal and a paper from the congregations were read.

After deliberation the Commission resolved:—Sustain the re-

ference and highly approve the conduct of the Presbytery and their caution in this particular case; but in consideration of the peculiar circumstances of the case and the great want of Gaelic ministers, agree to authorize the Presbytery of Montreal to ordain Mr. Cameron as a Gaelic missionary without reference to any particular sphere.

(e) Mr. D. Clark of Indian Lands—Resignation.

KINGSTON, 1852, p. 10.—The Synod then took up a reference from the Presbytery of Montreal regarding the congregation of Indian Lands, and Mr. Daniel Clark, minister of that congregation. Mr. D. Fraser was heard on the subject of the reference.

On motion made and seconded, it was agreed to sustain the reference, and refer all the papers in the case to a committee consisting of Dr. Burns, Mr. Bayne, and Mr. McLeod, the committee to meet with the Presbytery of Montreal, and report at a future diet.

P. 13.—Dr. Burns, in behalf of the committee appointed in the case of Mr. Clark and the congregation of Indian Lands, reported that they had conferred with the Presbytery of Montreal, on the subject referred to them by the Synod, and that Mr. Clark had given in his resignation of the pastoral charge of Indian Lands and Kenyon.—The Synod sustained the Report, and agreed to remit Mr. Clark's resignation to the Presbytery of Montreal.

(f) Case of the Church in King.

TORONTO, 1854, p. 8.—The Synod then took up a dissent and complaint against a decision of the Presbytery of Toronto, in the matter of a petition from the Gaelic portion of the King congregation, claiming the occasional use of the Church in King.

The papers connected with the case were read, and the Synod proceeded to hear parties, viz.: Dr. Burns and Mr. Lowry for the complainants, and Mr. Holmes for the Presbytery, when the hour of adjournment having come, the further consideration of the case was deferred until the evening sederunt.

P. 9.—The Synod resumed consideration of the complaint in reference to the King case. Dr. Willis was heard on the part of

the Presbytery. Messrs. Adams and Meldrum were also heard. Mr. Young proceeded to reply in behalf of the complainants, when in consequence of an alarm of fire in the neighborhood, it became necessary for the Synod to adjourn.

The Synod then resumed consideration of the complaint in regard to the King case. Professor Young coucluded his reply in behalf of the complainants and parties were then removed.

After lengthened discussion the following decision was come to by the Synod, viz. :—

Dismiss the dissent and complaint and sustain the decision of the Presbytery; but with the view of furnishing directions to the Presbytery in the further management of the case, with reference to the points about which a difference of opinion appears to prevail,—declare that the Synod claims no power of controlling congregations in regard to the use of their Churches for other than congregational purposes, according to the terms of fellowship recognized in this body—find that there is no evidence to establish the assertion that the Gaelic congregation of King have any defined right to the use of the Church occupied by the English congregation, and instruct the Presbytery that in dealing with the congregation, they ought not so to separate the minister from the congregation as to issue injunctions to him alone, in matters which concern equally the rights and duties of the congregation; and further, as it appears that there has been a display of much bad feeling on the part of some of the parties connected with disputes in King, and as at the same time, the origin of such feeling, or who are the parties chiefly to blame for its existence, has not been made apparent, direct the Presbytery to inquire into all the facts of the case, and to endeavour to bring about an amicable settlement of existing difficulties.

(g) *Mr. Melville; Pembroke,—arrears of Stipend.*

Kingston, 1857, p. 10.—The Synod proceeded to take up a dissent and complaint by Mr. Peter Gray, against the finding of the Presbytery of Brockville and Ottawa agreeing to obtain for Mr. Melville arrears of stipend from Pembroke. After the papers had been read, and parties heard, two motions were brought forward.

It was moved by Mr. Clark, seconded by Mr. J. W. Smith:—

1. That the Synod dismiss the dissent and complaint and sustain the action of the Presbytery of Brockville and Ottawa in the matter.

It was moved by Mr. McTavish, seconded by Professor Young:

2. That the Synod sustain the dissent and complaint, disapprove of the decision of the Presbytery of Brockville and Ottawa complained of, at the same time recommend the Presbytery to use all means in their power to obtain for Mr. Melville, payment of the arrears of stipend due to him.

Mr. Clark's motion was carried by a large majority.

HAMILTON, 1860, pp. 13-26.—The Synod took up a memorial from Mr. Andrew Melville, minister at Spencerville, formerly at Pembroke. The memorial was read. On motion made and seconded it was referred to a committee. The committee appointed to consider the memorial of Mr. A. Melville, presented a Report, when on motion made and seconded, it was agreed:—

That the Synod sustain the Report, and strongly recommend that the two Presbyteries of Brockville and Ottawa shall use such efforts as they may deem necessary, for the purpose of liquidating the arrears due to Mr. Melville by the congregation of Pembroke, dividing the amount between them according to the ratio of settled charges in each Presbytery.

(h) Synodical Collections.

HAMILTON, 1858, p. 15.—The Synod took up a memorial from the Congregation of Walpole, with reference to the Synodical collections. On motion made and seconded the Synod remitted the memorial to the Presbytery of Hamilton, instructing them to deal with the congregation of Walpole by deputation or otherwise, to instruct them as to their duty to carry out Synodical appointments, at the same time to deal with them in a tender and judicious spirit, with the view of removing any existing difficulties.

(i) Presbyteries to examine Session Record.

HAMILTON, 1853, p. 19.—On motion made and seconded, it was resolved: That whereas it appears from several of the Presbytery Records, that no account has been taken of the examination of Session Records, Presbyteries be enjoined as they hereby are for the future to have Session Records annually examined.

CHAPTER IV.

ADMISSION OF MINISTERS FROM OTHER CHURCHES.

1—*Interim regulations.*

KINGSTON, 1844, p. 11.—The Synod resolved to receive any minister now on the Roll of the Synod of the Presbyterian Church of Canada in connexion with the Church of Scotland, and in good standing in said Synod, who shall within two months of this date signify in writing to the Moderator or Clerk of any of the Presbyteries of this Church his adherence to either of the Protests made by the members of this Synod in withdrawing from the aforesaid Synod.

1844, p. 26.—The Synod had under consideration an overture respecting the admitting into this Church of preachers and ministers from other Churches, when, after deliberation, the Synod unanimously passed the following Act, willing the same to continue in force until a majority of Presbyteries shall call for its being altered or rescinded, or until the Synod shall alter or rescind the same.

(This act was amended in the Synod at Cobourg 1845.)

COBOURG, 1845, p. 46.—The Synod called for Reports of Presbyteries on the Interim Act respecting the admission of ministers from other Churches, when there were produced and read Reports on said Act from the Presbyteries of Cobourg and of Hamilton. The Act was read over, and the emendations suggested by the Presbytery of Hamilton were considered and part of them adopted, as were also the emendations suggested by different members, when the following committee were appointed to embody the whole in one draft, and submit the same to the Synod, viz., the Moderator, Mr. Gale; Mr. Stark, Mr. Bayne, ministers; and Mr. Kennedy, elder.

1845, p. 49.—The committee for preparing a draft of the Act for the admission of ministers from other Churches, according to the emendations on the same adopted by the Synod, submitted a draft, which was considered and amended, and finally passed.

[This Act was farther amended in 1846, and again in 1847 as follows.]

2—*Act for the admission of Ministers aud Licentiates.*

1847, p. 18.—The ministers and licentiates of Churches strictly and intimately in connection with this Church and who shall have come in the way of orderly translation, or shall have been expressly designated or commissioned as ministers or as missionaries, by such Churches to this Church, shall on application to any Presbytery and on producing the proper documentary evidence, be at once received and admitted as ministers and probationers of this Church. And that in respect to all others making application to any Presbytery for admission into the Church, and produciug at the time of such application satisfactory testimonials of their good and regular standing in the Churches with which they have previously been connected, they shall be dealt with as the Presbytery may see fit, in the way of private conference, examination, and hearing them preach, with a view of fully ascertaining their personal piety, soundness in the faith, their ministerial gifts and efficiency, and their prudence and propriety of deportment; and when the Presbytery shall deem it to be necessary for greater satisfaction in regard to any or all of these points, they shall correspond with parties who may be able to communicate the information required as to the applicants; and that when the Presbytery shall have been fully satisfied, and are agreed to record their satisfaction, they shall cause circular letters containing duly certified copies of such deliverance, with reference to the specific grounds of it, to be transmitted to the Synod Clerk, as also to the several other Presbyteries; that these Presbyteries shall record a deliverance thereon and transmit a copy of such deliverance without delay to the Synod Clerk, who shall lay these documents before the Synod at the first stated meeting thereof; and in the event of the deliverance of Presbteries being favourable they shall hear the applicant preach, and if they deem it necessary, examine him, and if satisfied in the whole

premises, shall record a deliverance to that effect, and remit accordingly to the Presbytery within whose bounds the applicant resides, to receive him as a minister or probationer, according as the case may be, of this Church.

3.—*Relaxation of Act for Admission of Ministers.*

TORONTO, 1848, p. 10.—The following committee, viz: Mr. Leishman, Mr. Roger, Mr. Smellie, Mr. Wardrope, Mr. Boyd, Mr. McKinnon, ministers, Messrs. Milne and Fisher, elders, are appointed to consider and report on certain applications for a relaxation of the rule which requires that ministers and licentiates admitted into this Church shall labour one year as missionaries before they accept a call to a pastoral charge. To the same committee is referred an overture from the Presbytery of Hamilton calling on the Synod to give an interpretation of the aforesaid rule contained in the VIII Resolution in the deliverance of last Synod on the subject of Home Missions at page thirty-four of the printed miuutes.

(1847, p. 34.—Res. viii. That no minister, licentiate or probationer admitted into the Church, unless coming at the express call of a congregation, shall be settled in any pastoral charge until he shall have laboured for one year in the Home Mission Field, except by the special sanction of the Synod or Commission.)

TORONTO, 1848, p.17–18.—The committee to whom the overture from the Presbytery of Hamilton respecting the eighth Resolution in the deliverance of the Synod of last year on the subject of Home Missions had been referred, as also applications for the relaxation in certain cases of the rule which requires ministers and preachers admitted into the Church to act one year as missionaries, reported. The Report was sustained and the Synod in conformity with its recommendations resolved.

1. To adopt the interpretation of the aforesaid Resolution as applying to all ministers and probationers whether coming from other Churches or licensed by this Church, excepting those who come on the express call or invitation of a congregation.

2. That the rule be adhered to in the case of Mr. Quin.

3. That the rule be dispensed with in the case of Messrs. Ball and McPherson in the Presbytery of Hamilton, and Mr. McMurray in the Presbytery of Brockville.

4.—It was agreed that Mr. James Duncan recently licensed should be permitted to accept of a call within the current year on account of the length of time he has been acting as a catechist.

TORONTO, 1849, p. 22.—On motion made and seconded, it was agreed. That the law requiring ministers admitted into this Church, to labour as missionaries for one year, should be dispensed with in the case of Mr. Holmes, who had been reported as admitted by the Presbytery of Toronto, a minister of this Church.

KINGSTON, 1851, p. 21—The Synod agreed to allow Mr. McLachlan to be inducted into a pastoral charge, without being required to labour a year in the missionary field.

COM. MS. Minutes, 1851, p. 121.—On application made by the Presbytery of Toronto, the Commission agreed to dispense in the case of the Rev. Mr. Mitchell, with the usual rule requiring that he remaina year in the missionary field before receiving a call to a particular congregation.

MONTREAL, 1855, p. 14.—The Synod took up a petition from the Presbytery of London, praying the Synod to grant them permission to induct the Rev. Mr. Bethune, late from Prince Edward Island, into a pastoral charge, if they shall see cause, before the expiry of twelve months. The Synod unanimously agreed to grant the prayer of the petition.

KINGSTON, 1857, p. 7.—On application duly made by the Presbytery of Cobourg, the Synod agreed to sanction the induction of Mr. Windell into a pastoral charge before the completion of a year of missionary service.

(4.) *Amendments to the Act.*

MONTREAL, 1855, p. 9.—The Synod took up an overture from the Presbytery of Hamilton, on the subject of employment of ministers from other Churches before they shall have been formally received into this Church.—After full discussion it was moved by Dr. Burns, and seconded by Mr. Irvine, that the Synod after due consideration, are of opinion that there is no occasion for any change in the laws of the Church, regarding entrants from foreign Churches, and therefore decline adopting the overture.

It was moved in amendment by Mr. Gordon, seconded by Rev. D. Fraser, that the overture be received and remitted to a committee, with a view to consider and report under what restrictions Presbyteries might be permitted to employ, in missionary services, ministers duly certified by other Churches, prior to the period when the laws of the Church permit their formal reception.

The roll having been called, 24 voted for the motion, and 58 for the amendment, which was declared to be carried.

The committee was appointed accordingly to report during the present meeting of Synod.

MONTREAL, 1855, p. 19—The committee appointed to consider the overture from the Presbytery of Hamilton, with reference to the employment of ministers from foreign Churches gave in their Report.

The Synod sustained the Report, and adopted its recommendations which are as follows:—

1. That in all cases, when applicants for admission do not come to us, in the way of orderly translation, or express designation as ministers or missionaries, as pointed out in the amended Act of Synod for the admission of ministers of 1847, but with private certificates only, no connection with this Church, shall be recognised but with the express sanction of the Synod.

2. That in the case of ministers provided with testimonials regularly granted by the ecclesiastical body with which they are connected, applying for employment in connection with this Church, previous to a meeting of Synod, these testimonials shall be tabled at an ordinary meeting of Presbytery.

3. That these testimonials must lie on the table till the next ordinary meeting of Presbytery, occurring at an interval of not less than two months from the period of their presentation.

4. That unless the Presbytery at this second meeting be unanimous, no such applicant shall be employed in connection with this Church previous to his case being brought before the Synod; but that, in the event of unanimity, it shall be competent for the Presbytery to avail themselves of his services.

5.—*Ministers and Probationers, received.*

Mr. Boyd.

KINGSTON, 1844, p. 8.—Mr. Robert Boyd, of Prescott, appeared in the Synod, and gave satisfactory evidence that he had received a regular dismission from the Presbytery of Bathurst; Mr. Boyd at the same time expressed his regret at having precipitately, and without a due regard to Presbyterial order, given in his resignation to said Presbytery soon after the meeting of Synod in 1842—a step which he stated had prevented him from taking part in the recent discussions in the Synod in connection with the Church of Scotland, and also from joining in the Protest signed by Mr. Bayne and other brethren. He also declared his approbation of said Protest: Whereupon, the Synod, in consideration of these statements and explanations, unanimously received Mr. Boyd as a member of Synod, and he took his seat accordingly.

Mr. Beaton.

TORONTO, 1844, p. 20.—Mr. William Beaton, a licentiate of the Free Church of Scotland, received as probationer of this Church, to be under the direction of the Presbytery of Montreal, so long as he is within their bounds.

Mr. Clugston.

1844, p. 21.—Mr. John Clugston, minister of St. John's Church, Quebec, with his congregation, is received into the Church; and his name, with that of James Gibb, Esq., elder, are added to the Roll of the Presbytery of Montreal.

Mr. Leishman.

1844, p. 26.—The Synod, agreed to receive Mr. William Leishman, a licentiate of the Free Church of Scotland, as a probationer of this Church.

Mr. Geggie.

COBOURG, 1845, p. 46.—The Synod, on the report of the Committee of Bills and Overtures, took up the case of Mr. Geggie, lately of the Presbyterian Church of Canada, in connection with

the Church of Scotland, an applicant for admission into this Church, and referred the same to the following committee, with instructions to examine Mr. Geggie as they may see fit, and report.

P. 57.—The Synod called for the Report of the committee on the application of Mr. Geggie and others, the same was read and sustained, and the Synod in conformity with its recommendations agreed to admit Mr. James Geggie as a minister of this Church on the ground that he being in good and regular standing with the Synod at the time of its formation in July last, had virtually expressed his adherence to this Church within two months of said period, although from circumstances for which he was not responsible he had not been received into the Presbytery of Montreal. The Synod referred Mr. Geggie to the Home Mission Committee for employment.

Mr. Lochead.

1845, p. 51.—The Synod took up a reference from the Presbytery of Kingston respecting Mr. Lochead, an applicant for admission to the ministry in this Church, when it was agreed to refer it to the committee on Mr. Geggie's application.

P. 58.—The Synod referred Mr. Lochead to the Presbytery of Kingston, with instructions to said Presbytery to entertain the application of Mr. Lochead, and deal with him in terms of the amended enactment for the admission of ministers.

Mr. William Howden.

Commission MS. Minutes, 1845, p. 40.—The Presbytery of Toronto were permitted to receive Mr. William Howden of the Associate Reformed Presbytery of New York as a minister of the Church.—

Mr. Alex. Luke.

The Presbytery of Kingston were also permitted, on receiving satisfactory certificates, to admit as a minister of the Church Mr. Alexander Luke, probationer of the Relief Church and then in connection with the Associate Reformed Synod of New York.—

Mr. Thos. Scott.

The Presbytery of Hamilton were also authorized to receive Mr. Thomas Scott a member of the Presbyterian Church of Canada in connection with the Church of Scotland as a minister of the Church on receiving satisfactory evidence of his ministerial character and standing.

Mr. William G. Johnstone.

Com. MS. Minutes, 1845, p. 52.—The Presbytery of Hamilton applied for leave to admit Mr. William G. Johnstone of the Presbytery of Ohio as a minister of the Church. Although satisfactory certificates had been received in favour of Mr. Johnstone yet inasmuch as the Presbytery had not complied with the rule requiring circular letters to be sent to the other Presbyteries the case was referred to the Synod :—

Cobourg, 1845, p. 49.—The Synod, after deliberation, resolved that the Presbytery of Hamilton be instructed to hear Mr. Johnstone preach, with a view of still farther testing his ministerial gifts, and that they be recommended to make inquiry respecting his ministerial efficieney in any portion of the Lord's vineyard in which he has heretofore laboured before receiving him into the Church.

Mr. McDowall.

Com. MS. Minutes, 1845, p. 62.—The Presbytery of Kingston intimated to the Commission that they had received Mr. McDowall as a probationer of the Presbyterian Church of Ireland, he having produced documents which they deemed equivalent to a designation to this Church. Extracts from the Records of the Presbytery of Belfast and other correspondence with ministers in Ireland were produced. It was also intimated that the congregation of South Gower had elected Mr. McD. as their minister and steps were in progress for his ordination.

The Commission in view of the whole case find that while it would have been desirable that the Presbytery of Kingston, had acted in this matter more in accordance with the letter of the Act of Synod on the admission of ministers and probationers, yet in regard that the correspondence respecting Mr. McDowaell's oming

to this country had taken place before the passing of the aforesaid Act, and also in regard to the full certificate in his behalf from the Presbytery of Belfast, the Commission approved of the procedure of the Presbytery in admitting Mr. McDowall, at the same time recommending said Presbytery, in all cases of applications for admission of ministers, strictly to observe the requirements of the recent Act of Synod.

Mr. Reid.

COM. MS. Minutes, 1845, p. 68.—The Presbytery of Montreal were authorised to receive Mr. Reid, a probationer of the Presbyterian Church in Ireland, as a minister of this Church.

Mr. Findlay.

COM. MS. Minutes, 1846, p. 88.—The Presbytery of Kingston were authorised to admit Mr. A. Findlay, as a minister of this Church, all the steps required by the Act having been taken in this case.

Mr. James Cairncross.

HAMILTON, 1846, p. 88.—Mr. Gale reported to the Synod that Mr. James Cairncross, formerly minister at Birsay, Orkney, Scotland, and of the Associate Synod of Original Seceders, had applied to the Presbytery of Hamilton for admission into the Church. The Synod agreed that the Presbytery of Hamilton should meet with Mr. Cairncross, and deal with him as the Act on the admission of ministers required.

Mr. Joseph Harris.

TORONTO, 1848, p. 12.—The Synod heard a reference from the Presbytery of Kingston respecting Mr. Joseph Harris, formerly Congregationalist minister and now an applicant for admission into this Church. Mr. Smellie, convener, Mr. Stark, Mr. Roger, Mr. Smart, Dr. Ferrier, ministers; Mr. Milne and Mr. Johnson, elders; were appointed a committee to take the case into consideration, and confer with Mr. Harris, as they may see fit and report at an early day.

1848, p. 19.—The Report of the committee appointed to con-

sider the case of Mr. Harris, Congregationalist minister, was given in and received and the Synod in conformity with its recommenda tions agreed :—

To remit the case to the Presbytery of Kingston, that they may supply any of those steps appointed by the Synod to be taken in regard to the admission of ministers from other Churches which may have been omitted by them, and the Presbytery are instructed to continue to hold brotherly conference with Mr. Harris in reference to his views both of doctrine and Church government, and the full maturing and establishment of his views on any points on which they now differ from what they formerly were, to make full inquiry as to his style of preaching and adaptation to be useful as a minister among our Presbyterian population in this country. The Presbytery to report to next meeting of Synod.

TORONTO, 1849, p. 14.—Mr. Gregg, in behalf of the Presbytery of Kingston, reported the steps that had been taken by that Presbytery, in reference to the Rev. Joseph Harris, Congregationalist minister,an applicant for admission into this Church, in accordance with the deliverance of this Synod, at the 13th session, in 1848. The Report set forth that the Presbytery had obtained satisfactory evidence in regard to the good character and standing of Mr. Harris in the Congregationalist Church, and that they were well satisfied with the results of renewed conference and intercourse with him. The Synod, in view of the whole case, agreed that the Presbytery of Kingston be authorised to admit Mr. Harris, aforesaid, as a minister of this Church, on his subscribing the Formula for ministers, adopted at the 10th Session of the Synod, held at Cobourg, in 1845.

On motion made and seconded, it was agreed in respect to the length of time that Mr. Harris has been recognized and employed as a missionary, within the bounds of the Kingston Presbytery, that after he shall have been duly admitted as a minister of this Church, it shall be competent for him to receive a call within twelve months, notwithstanding the regulation of Synod requiring ministers received into this Church, to act as missionaries for twelve months.

Mr. S. Coon.

TORONTO, 1848, p. 12.—The Synod took up an application from the Presbytery of Perth for the admission into this Church of the Rev. Samuel Coon, a minister in connection with the Presbytery of Mononghahela Pennsylvania, of the Associate Reformed Church. Mr. Wardrope, clerk of the Presbytery of Perth was heard on this case and narrated from the Records of the Presbytery the steps taken by them in regard to Mr. Coon under the Act for the admission of ministers—he also read various testimonials in favour of Mr. Coon and stated that Mr. Coon on account of his great distance fromthe Synod had been unable to be present at this meeting of Synod.

The Synod having considered the application, agreed that in respect of the importance of the utmost carefulness in the admission of ministers, and of acting up to the spirit of the regulations on this subject, Mr. Coon's application be not for the present granted, that his case be referred to the Commission who shall hear him preach and may institute any farther enquiries respecting him they may see fit and in the event of their being satisfied with Mr. Coon, that they shall authorise the Presbytery of Perth to admit him as a minister of this Church. The said Presbytery to have power in the meantime to employ him as a missionary.

Mr. Holmes.

1849, p. 9.—Mr. Gale introduced the Rev. Andrew Thomas Holmes, a minister of the Presbyterian Church of Ireland, designated as a missionary to this Province. The Synod agreed to welcome Mr. Holmes as a laborer in this part of the Lord's vineyard, and he was invited by the Moderator to sit with the Synod during its present sessions.

Mr. Porterfield.

TORONTO, 1850, p. 16.–There was read to the Synod an overture from the Presbytery of Perth, on the application of Mr. Porterfield, formerly a Baptist minister, to be received into this Church; Mr. Fraser and Mr. Duncan were heard for the Presbytery; Mr. Porterfield was also heard, and gave a full statement of his views. After lengthened discussion, it was agreed to refer the case to a committee to report at a subsequent session.

P. 21.—The committee appointed to confer with Mr. Porterfield, an applicant for admission to the ministry of this Church, gave in a Report, which was sustained, and in conformity with its recommendations, it was agreed,—

That Mr. Poterfield may be employed by the Home Mission Committee within the bounds of the Presbytery where he may be residing, as a missionary, or occasional laborer in the ministry, and that he may be recommended to attend one session at Knox College.

Kingston, 1851. p. 16.—The Synod then proceeded to take up the case of Mr. Porterfield, who has applied to be received as a minister of this Church. Dr. Burns was heard in regard to this case; after which, the Synod having considered the special circumstances of the case, agreed to instruct the Presbytery of Hamilton to examine Mr. Porterfield in the ordinary branches, preliminary and theological, and to report to the Commission, in October, whether they regard his qualifications such as would entitle him to be received as a probationer of this Church. Should the Report of the Presbytery of Hamilton be favorable, the Commission, may grant leave to the Presbytery to receive him as a minister of the Church,—it being understood that Mr. Porterfield, if received, shall be subjected to the usual trials before being inducted into any pastoral charge.

Com. MS. Minutes, 1851. p. 121.—The case of Mr. Porterfield, was taken up. The Report of the Presbytery of Hamilton was read to the effect that they had examined Mr. P., and were satisfied with his progress in the various branches of knowledge to which his attention had been directed. Mr. Porterfield was appointed to preach before the Commission.

The Commission having taken into consideration the Report of the Presbytery of Hamilton regarding Mr. Porterfield and the whole of his trials, resolved to grant permission to the Presbytery of Hamilton to receive Mr. P., as a minister of this Church in terms of the injunction of Synod at its last meeting. The Commission further perceiving some deficiencies in Mr. P.'s knowledge of theology earnestly recommend him to continue with fidelity

and diligence to prosecute that and kindred studies, particularly English literature and composition.

Mr. Stark.

KINGSTON, 1851, p. 12.—The Synod then took up a Reference from the Presbytery of Montreal, in regard to the case of Mr. Stark, who had applied for admission as a probationer of this Church.

It was agreed to refer the case to a committee consisting of Dr. Burns, convener, together with the members of the Presbytery of Montreal.

P. 16.—A Report from the committee, on the application of Mr. Stark was given in and read.

On motion made and seconded, it was agreed without a vote, that Mr. Stark be permitted to withdraw his application. From this decision Dr. Burns dissented, for reasons to be given in

Mr. McLachlan.

COM. MS. Minutes, 1850, p. 106.—The Commission took up a reference from the Presbytery of Toronto respecting the admission of Mr. McLachlan, a minister of the Reformed Presbyterian Church of Scotland. After deliberation it was agreed that the reference was not competent, the Commission having no authority in the matter while it is declared that Presbyteries may avail themselves of Mr. McLachlan's services until next meeting of the Synod.

KINGSTON, 1851, p. 12.—The Synod then took up an application the Presbytery of Toronto in regard to Mr. McLachlan, formerly a minister of the Reformed Presbyterian Church, who had applied to be received as a minister of this Church. Extracts from the Records of the Presbytery were read.

Whereupon the Synod, considering that the course prescribed by the rules of the Church had been substantially followed, unanimously agreed to dispense with Mr. McLachlan's preaching before the Synod, and to grant permission to the Presbytery of Toronto to receive him as a minister of the Church.

Mr. McAleese.

KINGSTON, 1851, p. 17.—The case of Mr. McAleese, who had applied for admission as a probationer was taken up, and all the papers in the case read, when it appeared that the necessary inquiries had not been made by the Presbyteries of Perth and Kingston, within those bounds Mr. McAleese had been labouring, though unknown to the Synod, for two or three years past, regarding his reasons for changing his Church connections, and the character and effects of his labours while within their bounds and under their inspection. The Synod leave the matter in the hands of the Presbytery of Perth, or of any other Presbytery within whose bounds he may be residing, to begin *de novo* in the case, and follow out the rules of the Church, as duly settled by the Synod in 1847; and with regard to the petition of the people of Ramsay, presented to the Synod in connection with the documents in Mr. McAleese's case, the Synod find it to be premature, and therefore, with the best wishes for the spiritual interests of the people of Ramsay, decline acceding to its prayer.

1852, p. 12—Application was made to the Synod by the Presbytery of Cobourg, for leave to receive, as a minister of this Church, Mr. D. McAleese, formerly connected with the Reformed Presbyterian Church in the United States.

The Synod, finding that the regular steps had been taken in an orderly manner by the Presbytery of Cobourg, granted leave to receive Mr. McAleese.

Mr. McKay.

TORONTO, 1854, p. 22.—The Home Mission Committee having brought under the notice of the Synod that the Presbytery of Hamilton had received the Rev. John McKay, preacher of Gospel, without due regard to the rules of the Church, the Synod find that in the admission of Mr. McKay, the Presbytery appears to have overlooked the letter of the rule of the Church in such cases, to which the Synod would call the attention of the Presbytery in future; the Synod, however, recognizing the design of the Presbytery to carry out the intention of the law in question,

agree in the particular circumstances of the case to acknowledge Mr. McKay from this date as a preacher of the Gospel in connection with this Church.

Mr. Clark.

MONTREAL, 1855, p. 15.—The Synod then took up a memorial from the Rev. D. Clark formerly of Indian Lands, and who had been lately for a short time in the United States, praying to be recognized as a minister of this Church.

The Synod agreed to remit the matter to the Presbytery of Toronto, leaving it to them to dispose finally of M. Clark's memorial.

Messrs. Geikie, Hodgskin, Irvine and Snell.

MONTREAL, 1855, p. 16.—The Synod took up a reference from the Presbytery of Toronto, in regard to the Rev. A. C. Geikie, who had applied to the Presbytery to be received as a minister of the Church. The Synod sustained the reference and agreed to sanction the employment of Mr. Geikie in the missionary service of the Church until he shall be formally received as a minister.

LONDON, 1856, p. 10.—The Synod proceeded to take up applications from Presbyteries for leave to receive ministers from other Churches, who have applied during the year to be admitted.

Leave was granted to the Presbytery of Toronto to receive Rev. A. C. Geikie as a minister of this Church; also to the Presbytery of Hamilton to receive Rev. T. Hodgskin, and Rev. J. Irvine; also to the Presbytery of Cobourg to receive Rev. Mr. Snell.

Messrs. Allan and Canning.

KINGSTON, 1857, p. 9.—On application duly made the Synod granted leave to the Presbytery of Montreal to receive as a probationer of this Church, Mr. A. Allan, a probationer from the Free Church of Scotland; also to the Presbytery of Brockville and Ottawa to receive Mr. Canning a minister formerly in connection with the Associated Reformed Church in the United States.

Messrs. White and Shaw.

HAMILTON, 1858, p. 19.—On application duly made in accordance with the rules of the Church, the Synod granted leave to the Presbytery of Toronto to receive as a minister of this Church Mr. White, and to the Presbytery of Kingston to receive Mr. S. B. Shaw.

Mr. Stewart.

TORONTO, 1859, p. 11.—The Synod proceeded to take up an application from the Presbytery of London, for leave to receive Mr. John Stewart, formerly of Nova Scotia. The Synod granted leave. On motion made and seconded, it was also agreed;—

That inasmuch as the Presbytery of London had moderated in a call to Mr. Stewart from the congregation of Kincardine and Bruce, previously to the dissolution of the pastoral tie between him and his late congregation, the Presbytery be authorized to proceed with his induction, without requiring him to continue as a probationer for a year.

Messrs. Kirkland and Straus.

TORONTO, 1859, p. 10.—The Synod took up an application from the Presbytery of Toronto, for leave to receive as a probationer of this Church, Mr. Thomas Kirkland. Certificates and other documents having been read, the Synod granted leave to the Presbytery of Toronto to receive Mr. Kirkland.

The Synod on application from the Presbytery of Montreal, granted leave to that Presbytery to receive Mr. Julius Straus as a probationer of this Church.

Messrs. Henderson and Paterson.

HAMILTON, 1860, p. 29.—Mr. Kemp, in behalf of the Presbytery of Montreal, applied for leave to receive Mr. Henderson minister of the Gospel at St. Andrews, as a minister of this Church, suspending in the special circumstance of the case, the ordinary regulations applicable to the reception of ministers. It was agreed to grant leave to the Presbytery to receive Mr. Henderson.

TORONTO. 1860.—The special meeting of Synod gave leave to the Presbytery of Montreal to admit and ordain the Rev. D. Paterson licentiate of the United Presbyterian Church as assistant and successor at St. Andrews.

CHAPTER V.

Sustentation of the Ministry.

1.—*Committee appointed and Scheme devised.*

Kingston, 1844, p. 8—Sustentation Fund Committee appointed.

1844, p. 10—The Committee on a Sustentation Fund gave in a Report which was read and sustained, when it was agreed to refer the same to the Commission to be afterwards appointed with instructions to them to arrange a Scheme for a common Sustentation Fund, and to have the same brought into operation as speedily as possible.

Toronto, 1844, p. 20—The Synod took up the Sustentation Scheme, as devised by the Commission. Mr. McNaughtan and Mr. King were heard on the details of the scheme now in successful operation in the Free Church.—Subject to be resumed.

1844, p. 21—Consideration of Sustentation Scheme resumed.—Commission's Scheme set aside. When after further discussion, it was moved, seconded and unanimously agreed to: That forasmuch as the fund proposed to be established by the Commission, though called a Sustentation Fund, is properly only a supplementary fund; and that a common Sustentation Fund, sustained by the exertions of all the congregations, and one on which all ministers shall depend is to be preferred to any merely supplementary fund: therefore the Scheme devised by the Commission shall be set aside, as it is hereby declared to be, and that a committee be appointed to devise and arrange the details of a common Sustentation Fund, and report before the rising of the Synod. A committee was accordingly appointed.

(The scheme of the Commission will be found in the Ecclesiastical and Missionary Record, 8th August, 1844, page 12.)

[The nature of this scheme was, that a Board should be appointed by the Synod composed of six elders and three ministers whose duties should be, 1st. to make arrangements for raising contributions by means of congregational associations and otherwise; 2nd. to provide for the annual visitation of congregations with the view of enquiring into their financial affairs; 3rd. to distribute the whole amount realized, after deducting expenses, among all the ministers of the Church half-yearly, allotting for the present an equal share to each.—Ed.]

1844, p. 30.—The Synod called for a report of the Committee on the Sustentation Fund. The committee reported progress; whereupon, on motion made and seconded, the Synod resolved that the committee shall give in their report to the commission authorised to adopt such a plan of a Sustentation Fund, in accordance with the general resolution passed at the sixth session of the present meeting, as to them may seem fit; and to publish and recommend the same to the support of congregations. The Synod further resolved, that it be recommended to all ministers of this Church to relinquish any engagements which they may have with their congregations for stipends, in so far as they may stand in the way of the common Sustentation Fund Scheme coming into operation; and to recommend said Scheme to their people.

1845, p. 41.—The Synod had a conference on the Sustentation Fund Scheme.

Reports on the scheme were read from the Presbyteries of Kingston, Cobourg, and Hamilton. A Report from the Sustentation Board signed Isaac Buchannan, Chairman, James Walker, Secretary, was read. There was also read a series of resolutions on the scheme passed at a meeting of the congregation of Knox's Church, Toronto, on the 13th January last. Mr. Bonar addressed the Synod, approving generally of the Scheme.

Cobourg, 1845, p. 44.—The Synod had a conference on the resolutions on the Sustentation Fund Scheme, when the deputies from Scotland were heard at full length on the operation of the Sustenation Scheme in Scotland. The conference was adjourned till to-morrow at 9 A. M.

1845, p. 50—The Synod proceeded to take up the Sustentation Fund Scheme. Mr. Bayne read a series of resolutions on the subject, which was laid on the table. Mr. Bayne and several members addressed the Synod on the subject.

1845, p. 53—The Synod proceeded to take up the Sustentation Fund Scheme. The resolutions of Mr. Bayne were again read. Various members addressed the house. Mr. Redpath moved a series of resolutions, and Mr. Jeffrey seconded the same. The Synod considering that there was no substantial difference between these and those of Mr. Bayne, and considering also that entire unanimity, in a matter of such interest, was highly desirable, referred both series to the following committee, viz., Mr. Bayne, Mr. Bonar, ministers, and Mr. Redpath and Mr. Jeffrey, elders, with instructions to them to prepare one series out of the two, for the eventual adoption of the Synod.

2—*Sustentation Scheme adopted.*

1845, p. 58.—Mr. Gale, on behalf of the committee on the Sustenation Fund Scheme, reported the following draft, and the same having been read, was unanimously adopted, as expressing the judgment of the Synod in this matter—the tenor whereof follows:

The Synod having considered the proceedings of the Commission, with respect to the Sustentation Fund, and the Report of the Sustentation Board, instituted by the Commission, as also the Reports of Presbyteries, as to the action of the several congregations within their bounds, in regard to the fund, find that a majority of congregations have approved of the principle of a common fund, and of the plan of distribution recommended by the Commission, but that great diversity of opinion exists with respect to the other arrangements suggested by the Commission.—

Wherefore it is Resolved—

That the principle of a common fund be approved, and recommended to the support of all the congregations connected with the Synod, as being, in the deliberate judgment of the Synod, well fitted to promote the efficiency and extension of the Church, but

inasmuch as particular engagements, or other circumstances, may render it inexpedient for some congregations to place themselves on the fund for the present, it is left to the discretion of congregations to act in this matter as they may deem expedient.

2. That all details as to the mode of raising their contributions to the Sustentation Fund, whether by Deacons' Courts, seat sents, subscriptions, or otherwise, be left entirely to the discretion of congregations.

3. That the arrangements of so much of the Scheme as is now approved and sanctioned by the Synod be remitted to the Commission for revision; and that in particular it is recommended to the Commission to consider and determine whether the minimum of the contribution required, in order to entitle congregations to be placed upon the fund, as also the gradations of the scale determining the dividends, might not with advantage be lowered. And farther, to obtain all the information in their power as to the local arrangements for raising contributions to the fund, which different congregations may adopt, or may deem desirable to be adopted.

4th. That the Sustentation Board be authorised to engage a suitable Agent for visiting congregations, and carrying out the objects of the Scheme, if they shall see fit.

The following gentlemen were also nominated as members of the Sustentation Board:—Isaac Buchanan, Esq., President; Andrew Jeffrey and John Redpath, Esquires, Vice Presidents; James McIntyre, Esq., Treasurer; James Walker, Esq., Secretary; Messrs. McMurrich, Shaw, J. F. Westland, McIntosh, McGlashan and Thomson, of Toronto; Messrs. C. C. Ferrie, D. McNab, W. P. McLaren, J. Osborne, William Cook, and J. Davidson, of Hamilton; Messrs. Notman, and McKenzie, of Dundas; Messrs. Orr, McIver, and Dr. McNider, of Montreal with Dr. Burns, and Messrs. Rintoul, Harris, Stark, Gale, and Bayne, ministers;—the whole power of regulating the distribution of the fund, under this Scheme, being vested in the members of the Board, who are not ministers.

[This Scheme, is very fully detailed in the minutes of Commission, Hamilton, 1844, pp. 22—39. It comprises directions for the election and

ordination of deacons; regulations for the management of financial affairs of congregations; allocation of seats, &c.; appoints that seat rents shall be abolished; that the whole revenue of a congregation, excepting what may be necessary for minor expenses, should be sent in to a Sustentation Fund Board to be by them distributed among the congregations for the sustentation of the ministers according to an arithmetical plan of proportion, viz: "Let the minimum number representing each congregation be 10, and let 1 be added to that number for every £20 over £100 contributed by that congregation, then add together the numbers representing the several congregations and divide the whole Sustentation Fund by the sum thus found. Multiply further the quotient by the number representing each congregation and the product in each case will be the dividend due to the minister." If for example a congregation contributes £120, it will follow that to its representative number 10 there will fall 1 to be added = 11. If further the quotient obtained by the dividing of the whole Sustentation Fund by the sum of the numbers representing congregations be 12, then this multiplied by 11, the above representative number, will give £132 of stipend to a congregation contributing £120 per annum. The distribution committee were composed altogether of elders.—Ed.]

3—*Amendments to the Sustentation Scheme.*

HAMILTON, 1846, p. 71.—The Synod took up the subject of the Sustentation Fund, when there was read —1st. An overture from the Presbytery of Montreal to have the fund assimilated to that of the Free Church of Scotland,—2nd. The Report of the Sustentation Board, together with a printed circular from the Treasurer and Secretary of the Board to the office-bearers and members of the Presbyterian Church of Canada; and 3rd. A letter from Mr. James Balfour, Junior, of date, Edinburgh, 29th January 1846. Mr. Walker was heard on the Report. The Synod had read the Minutes of the session of Synod of 10th June last, and those also of the Commission of the 14th January last, on the subject of the minimum of salaries of ministers admissible to the fund.

After considering the Report, it was moved by Mr. Rintoul, and seconded by Mr. Smellie, that the Report be received, and the diligence, faithfulness, and disinterestedness of the Board in the matters intrusted to them, approved of.

It was moved, in amendment, by Dr. Burns, and seconded by Mr. Alexander, that while the Synod approved of the Report in all

its financial statements, and also of the fidelity of the Board in all their transactions, they decidedly disapprove of the comment in the preamble of the Report, as being uncalled for, and calculatad unnecessarily to wound the feelings of congregations.

After reasoning the vote was taken, when there voted for the motion 40; for the amendment 3. The motion was carried.

Against this decision Dr. Burns gave in his dissent, in his own name, and for as many as might adhere to hlm, for reasons to be given in, when there adhered to his dissent Mr. Alexander and Mr. Westland.

1846, p. 80—The Synod proceeded to take up the overture of the Presbytery of Montreal, for an alteration in the Sustentation Scheme, and the appointment of a deputation or other agency to bring the subject before the people.

Mr. Clugston, and Mr. Redpath were heard on the overture, when, after lengthened discussion, it was agreed that the following committee, Mr. Gale, Mr. Roger, Mr. McLachlan, ministers, and Mr. Redpath, elder, should draft a resolution embodying the common views which had been brought out in the course of the discussion, and submit the same for the adoption of the Synod at the session in the afternoon.

Mr. Redpath, in behalf of the committee for drafting a resolution on the overture of the Presbytery of Montreal respecting the Sustentation Scheme, submitted a draft, which was read and sustained; and on motion made and seconded, the draft was adopted, and is as follows:—

The Synod having considered the overture from the Presbytery of Montreal, agreed, without any interference with the existing sustentation Scheme, to remit the overture to the Sustentation Board, with instruction to them to take the whole subject of the sustentation of the ministry into consideration, to call for reports of Presbyteries on the subject, and report their views thereon at the next meeting of the Synod. The Synod also agree to recommend to the Sustentation Board to provide, as soon as possible, a suitable agency for promoting the sustentation of the ministry among the several congregations of the Church. And farther resolved: That it be an instruction to Presbyteries to call for an

annual statement, from each of the congregations within their bounds, of the number of members and adherents connected therewith; of all their receipts and disbursements on behalf of the Gospel ministry, including the sustentation of their minister; of all collections for missionary purposes, buildings, &c., according to a schedule to be furnished for that purpose by the Sustentation Board; and that the Clerks of Presbyteries transmit the same to the Synod Clerk and the Secretary of the Sustentation Board, in sufficient time each year to be laid before the meeting of Synod for their information, and in order that they may be better enabled to judge of the resources of each congregation, and of the number that may require aid for the support of the ministry; and also that the Presbyteries be instructed to remonstrate with such congregations as they may consider are not doing their duty in that respect to the extent of their ability.

The Synod agreed that the following gentlemen shall constitute the Sustentation Board for the ensuing year &c.

4.—*Resolutions—Instructions to Presbyteries.*

KINGSTON, 1847, p. 13.—The Synod called for the Report of the Sustentation Board, when James Walker, Esq., Secretary, gave in a Report, which was read—Mr. Walker was heard in illustration and support of the Report. It was thereupon moved and seconded, and unanimously agreed to—That the Report be received, and the cordial thanks of the Synod be tendered to James Walker, Esq., the Secretary thereof, for his diligence and attention to the important charge committed to their trust. Thanks were accordingly tendered by the Moderator to James Walker, Esq.

The Synod re-appointed the Sustentation Board.

The Synod took up the consideration of the Report of the Sustentation Board, when, after reasoning, the following resolutions were adopted:—

1. That the Synod sanction, under existing circumstances, the limitation recommended by the Board as to the rate at which the deduction from the larger contributions to the Sustentation Fund are to be made.

2. That Presbyteries be enjoined to use their best exertions to induce all congregations within their bounds, and especially those calling ministers for the first time, to place themselves upon the Sustentation Fund.

1847. p. 35. The Synod called for the Report of the Committee on the Resolutions founded on the Report of the Sustentation Board.

The Report, with a draft of Resolutions for the adoption of the Synod, was submitted by Mr. Smellie and sustained, and the Resolutions having been read over and amended, were adopted,—the tenor whereof follows :—

1. That the Synod enjoin upon all Presbyteries to use their utmost endeavours, in all future settlements, to secure that an adequate provision has been made for the maintenance of the ministry, and where congregations are known and acknowledged to be well able to support the ministry, that the provision intended be somewhat proportioned to the ability which God has given to such congregations.

2. That wherever the Presbytery are satisfied that a suitable provision has been made, and will be forthcoming, the Presbytery shall record their satisfaction with the same, and shall then proceed with all due speed with the settlement, according to the Rules of the Church.

3. But when the Presbytery are not confident that such provision has been made, or is likely to be realised, that they shall, before proceeding with the settlement, refer the case to the Synod, and await the deliverance of that Court.

4. And that all cases of settlement which shall have taken place within any year, shall be reported to the Synod at its annual meeting by the respective Presbyteries, together with the amount of provision ascertained as the ground on which it is expected that an adequate maintenance will be obtained.

5.—*Explanations of Scheme—An Agent appointed.*

Toronto, 1848, p. 11.—The Report of the Sustentation Board was given in and read. The Synod sustained the Report and the

thanks of the Synod were tendered to Mr. Walker and the other members of the Board for the ability and faithfulness with which they had conducted the affairs committed to them.

1848, p. 16. The Synod received a memorial from the Secretary of the Sustentation Board respecting the travelling expenses of an agent employed by the Board under the authority of the Synod after considering the same, the Synod referred it to the Committee on public accounts.

1848, p. 25.—The Committee for drafting a deliverance on the subject of the Sustentation Scheme gave in a Report.

The Report was sustained and the Synod in conformity therewith adopted the following deliverance.

1.—That for the removal of misapprehensions that still prevail it is declared that no system of regulations respecting the mode in which the funds of congregations for the sustentation of the ministry or for any other objects shall be raised has ever been enjoined by the Synod, and that congregations are at full liberty to adopt such arrangements for such purposes, not at variance with the recognised principles and practices of our Church, as they may deem best.

2.—That the scheme of distribution at present acted upon be continued, but that it be referred to the Sustentation Board, to determine after due consideration, and especially after careful observation of the practical working of the scheme during the ensuing year whether the provision which limits the deduction made from the contributions of congregations to 20 per cent. might not be advantageously removed.

3.—That the Synod pledges itself to work the scheme as the scheme of the whole Church, and in order that every congregation may be induced to place itself immediately on the scheme and that effectual provision may be made for steady and permanent operations, resolves to appoint an agent who shall devote himself to this work under the direction of the Sustentation Board and whose salary the Synod agrees to guarantee from the Synod Fund until five sixths of the congregations of the Synod have placed themselves on the scheme by the payment of their first contribution, after which, his

salary shall be charged on the Sustentation Fund—and recommends to Presbyteries that in time to come no settlement of ministers be made within their bounds till all due means have been used, to induce the congregations to place themselves upon the Sustentation Scheme.

The Synod agreed that the following gentlemen shall constitute the Sustentation Board for the ensuing year:

President,—John Redpath, Esq.; *Vice Presidents,*—Andrew Jeffrey and James Gibb, Esqs.; *Treasurer,*—William P. McLean; *Secretary,* James Walker, Esq.,—J. McMurrich, James Shaw, Samuel Spreull, and A. McGlashan, Esqrs., Toronto; C. C. Ferrie, D. McNab, J. Osborne, J. Davidson, and W. Cook, Esqrs., Hamilton: W. Notman, and J. McKenzie, Esqrs., Dundas; J. Munn, Esq., Quebec; J. Orr, and E. McIver, Esqrs., Montreal; Dr. Dickson, and K. McKenzie, Esqrs., Kingston; J. Fraser, Esq., London; James Dougall, Esq., Amherstburg.

The Synod being unanimous in regarding Mr. John Burns, as eminently qualified to act as agent for the Sustentation Scheme agreed to recommend to the Sustentation Board to endeavour to obtain his services in that capacity, and in the event of their failing in this, to appoint any other person as agent whom they may judge to be qualified for the office.

6.—*Sustentation Scheme abandoned.*

TORONTO, 1849, p. 20.—The Synod called for the Report of the Sustentation Board—the same was read by James Walker Esq., Secretary who also laid on the table of the Synod the books of the Sustentation Board, as the Board considered their services to be now at an end.

On motion made and seconded, it was agreed that the Report of the Sustentation Board be received and sustained; and that the cordial thanks of the Synod be tendered to the Sustentation Board, and specially to their Secretary for the unwearied and disinterested attention bestowed by them on the great interests of the Church, involved in the sustentation of the ministry.

The Moderator accordingly tendered the thanks of the Synod to Mr. Walker.

The Synod having futher considered the Report of the Sustentation Boards adopted the following Resolution:—

The Synod record their deep regret that the resolutions of last year have not been carried into effect by the several Presbyteries, ministers, and congregations, except in a few instances—and that it hence appears that this Church is not prepared as a whole to sustain a general scheme for providing for the support of the ministry; that, therefore, the proceedings of the Synod, in this matter, be no farther prosecuted for the present,—and that Presbyteries be enjoined to exercise such care as they can, in regard to the provision made for the ministry within their bounds—advising in this matter, as they see cause, with any agent or agency committee that may be appointed by the Synod, to superintend the general financial affairs of the Church; such agent or committee to report on this subject to next Synod.

Toronto, 1850. p. 9—The Synod took up an overture from various members of Synod, on the support of the ministry.

The Synod had conference on the subject of the overture, and it was agreed that the same should be continued for one hour, at the session in the evening.

The Synod resumed the conference on the support of the mnistry. After discussion, it was moved by Dr. Willis, and seconded by Mr. Roger,—

That, impressed with the urgent necessity of a Fund for the assisting of weaker congregations, a committee be appointed to inquire into the causes of the failure of the scheme lately attempted to be worked, and which was so far in operation for the sustentation of the ministry among us; and to consider if a scheme, in its nature supplementary, might not with advantage be substituted. Also whether a part of the late sustentation plan might not be retained in connection with a supplementary one.

It was thereafter moved in amendment, by Mr. Bayne, and seconded by Mr. McGregor,—

That the matter be left in the hands of Presbyteries, according to the deliverance of last Synod.

After reasoning, a vote was called for, when it was agreed that

the vote should be motion or amendment; and on the roll being called, there voted. For the motion 31 For the amendment 18.

The motion was accordingly declared to be carried, and in terms of the same, the following Committee was appointed, &c.

7.—*Presbyterial Boards recommended—Agency Committee.*

1850. p. 30.—On motion made and seconded, it was agreed,—

Presbyteries are earnestly enjoined to use their best endeavours, aye, and until some general Synodical plan for the sustentation of the ministry, or aid of weak congregations, be in operation to promote and establish within their own bounds as they may severally see fit, funds for the sustentation of the ministry, or for the aid of weak congregations, and report to the next meeting of Synod.

Kingston, 1851, p. 25—The Synod then took up the Report of the Agency Committee, which was given in by Mr. Gale. The Synod having considered this Report, and the Reports of Presbyteries on the sustentation of the ministry, resolved,—

1. That there do not appear at present any grounds of encouragement for this Synod to renew the proposal of a scheme for the common support of the ministry of this Church.

2. That this important subject be committed again to Presbyteries with an earnest recommendation that if they have not already done so, they forthwith take effectual steps to obtain regular periodical returns (quarterly, if possible) of the amounts of stipend paid to the several ministers, together with annual returns of the number of members and stated adherents in each congregation within their bounds.

3. That for the more efficient management of this business, it is recommended that each Presbytery, at their first meeting after the close of the Synod, nominate a Presbyterial Sustentation Board, consisting of seven members, residing at or near the Presbytery seat, not more than two of whom shall be ministers, the rest being either elders, deacons, or members of the Church, together with a representative from each congregation within the bounds of the Presbytery, and that this Board, under the inspection of the Presbytery, shall be charged with the care and sustentation of the min-

istry, and of seeing that the engagements of the congregations for the support of their ministers be duly implemented, reporting their proceedings from time to time to the Presbytery.

4. That the General Agency Committee be re-appointed, with instructions and authority to superintend and direct the services of the Agent of the Church, to correspond with Presbyteries, and the Presbyterial Boards aforesaid, in all matters pertaining to the sustentation of the ministry, and the schemes of the Church and to obtain from them full reports on all the points hereinbefore specified, as also with respect to the pecuniary support of the schemes of the Church generally.

5. That the Agency Committee be instructed to continue to direct their special attention to the subject of the sustentation of the ministry and having due regard to the reports and suggestions which may be communicated to them as before provided, to mature their views on this subject, and submit them to the Synod at its next meeting.

KINGSTON, 1852, p. 16—On motion made and seconded, it was resolved that the Synod instruct Presbyteries to give special attention to the financial condition of their several congregations, through a Financial Board, or otherwise, and particularly to require quarterly or half-yearly returns from all congregations, specifying the amount raised for the support of the ministry and for the various schemes of the Church.

1852. p. 23.—The Report of the Committee on Statistics having been read, and it being very apparent that many irregularities having been committed by congregations, in the way of not contributing, or not contributing sufficiently, to the Schemes of the Church; and it being evident also that many ministers have received stipends much below the minimum recognised by the Synod—Presbyteries are hereby instructed to deal with defaulting congregations as they may deem fit; and it is enjoined that Presbyteries should prepare a list of such congregations as shall continue to neglect their duty, to be submitted to the Synod for their consideration. (vid. 1855, p. 20.)

8.—*Overtures on Minimum Stipend.*

TORONTO, 1859, p. 19.—The Synod then proceeded to take up the following overture from the elders attending the present meeting of Synod:—

Whereas the necessaries of life have increased nearly one-half in price, with every prospect of continuing at a very high rate, and as the present stipends of the ministry of our Church, based upon former low prices, are wholly inadequate to their maintenance in a suitable and respectable manner, we, the elders attending the present meeting, do respectfully overture the Synod to raise the minimum of stipend from £100 to £150 per annum, and urgently to recommend to the different congregations of our Church an increased liberality in the payment of ministers, so as to enable them to meet the altered circumstances of the country.

And whereas we consider it of great importance that this duty should be recognized by the different congregations, we would suggest to the Synod the desirableness of appointing deputations, to visit each congregation withthe view of bringing the matter fully and faithfully before them.

(Signed) ANDREW SMITH, *Chairman.*
THOMAS HENNING, *Secretary.*

After hearing several members of the Court in support of the overture, it was agreed,—

That the Synod approve of the spirit of the overture, and acknowledge the kind consideration which has prompted this movement on the part of the elders, declare that the altered circumstances of the country plainly call for an increase in the stipends of ministers of the Gospel, appoint a committee to issue an affectionate and urgent appeal to Deacons' Courts, managers or trustees, to consider their duty in regard to the support of ministers in an adequate manner and remit to Presbyteries to adopt such measures by visitation or otherwise as may tend to bring this matter fully before the notice of congregations: the committee to consist of Messrs. Shaw, convener, McMurrich, Henning, McLellan and Andrew Smith.

MONTREAL, 1855. p. 20—The Synod then took up an overture on the subject of the support of the ministry, brought in by the elders attending the meeting of Synod. The Synod sustained the overture, and renewed the recommendation of last year in regard to the increase of the stipends of ministers in a rate commensurate with the greatly enhanced cost of living. The Synod also recommended all congregations to make arrangements for defraying the expenses of their ministers and ruling elders, when attending the meeting of Synod.

LONDON, 1856. p. 20.—Mr. Ferrier on the part of the elders attending the Synod presented a paper on the subject of the support of the ministry.

On motion made and seconded, it was resolved,—

That the Synod receive the paper prepared by the elders on the subject of ministerial support, approve its recommendations, direct to it be printed in the *Record*, and instruct Presbyteries to use diligence in seeing that the recommendations it embodies be carried into effect, especially the recommendation that £150 be the minimum annual stipend of each minister.

9.—*Erection of Manses.*

MONTREAL, 1855. p. 19—The Synod then took up an overture from the Presbytery of Toronto on the subject of Manses.

The Synod having considered the overture agreed to sustain it, and in terms of it instructed Presbyteries to correspond with the various congregations under their care, that have as yet no manses for their ministers, urging on them the propriety of taking prompt action in the premises, and to report at next Synod their progress in the matter.

Kingston, 1857. p. 17.—The Synod then took up an overture from the elders on the subject of Manses. The overture was in the following terms:—

The elders of the Presbyterian Church of Canada, taking into their serious consideration the small number of Manses, compared with the number of Churches and congregations now organized, and likely to be hereafter organized, having regard also to the limited

amount of stipend allowed to ministers of this Church—in many cases not amounting to the minimum already recommended—and holding it most desirable that every minister should have a Manse in connection with his Church, and, where practicable in country places a small glebe;—would impress on the Synod the propriety of their giving such injunction or deliverance to the Presbyteries and congregations on this subject, as may induce them to take considerate action on so important a subject. Your memorialists would suggest that congregations that may not be in circumstances to build Manses at once, should at least endeavour to acquire sites, and this they would particularly impress upon new stations, knowing by experience how much easier it is to acquire land in a new settlement, than some years after.

(Signed)

A. D. Ferrier,
James Court.

The Synod unanimously resolved to approve of this overture, and to call the attention of Presbyteries to the important matters therein set forth, and direct the overture to be printed in the *Record*, with the view of bringing the matter more extensively under the notice of the members of the Church.

8.—*Expenses of Ministers and Elders at Church Courts.*

The Synod took up an overture from the elders in attendance on the meeting of Synod in regard to the importance of congregations bearing the expenses of ministers in attendeng meeting of Presbytery and Synod. It was unanismously agreed by the Synod to approve of the overture, and to express their sense of the considerate spirit which had led to the overture before the house. The Synod in terms of the overture, strongly recommend to congregations to make provision for meeting the expenses both of ministers and elders in attending meetings of Synod and Presbytery. (vid. 1855, p. 20.)

CHAPTER VI.

ON MISSIONS.

I. HOME MISSION SCHEME.

1.—*Home Mission Committee appointed.*

KINGSTON, 1844, p. 12.—The Synod instructed the Commission to give their attention to a "Home Mission Scheme."

Commission, Minutes Eccl. & Miss. Record, Sept. 1844, p. 12.

On the subject of Home Missions the Commission resolved.—That Presbyteries be instructed to appoint Home Mission Committees in their several bounds and exert themselves to establish and maintain a fund for Home Missionary labours.—visit their several missionary fields, divide them into convenient districts and report annually to the Synod on such topics as these:—The number of missionary districts and stations, their condition as to religious ordinances, the number of adherents and members of our Church in them, engagements made towards the support of missionaries.—The number of such and of catechists employed by the Presbyteries.

2.—*Instructions to H. M. Committee.*

TORONTO, 1844, p. 36.—A General Home Mission Committee was appointed. And it was agreed that the committee be instructed to prepare a scheme of regulations for the guidance of Presbyteries and report the same to the Commission for their sanction. It was also agreed that while it is left to Presbyteries to direct missionaries within their own bounds, and to provide for their maintenance, the committee be empowered to determine to what Presbyteries, missionaries shall be sent, and that Presbyteries be instructed to make reports of the missions within their bounds to the convener of the committee, on or before the 1st day of May next.

COBOURG, 1845, p. 45.—Mr. Gale read a Report from the Home Mission Committee. Mr. Redpath gave copious details respecting the operations of a Missionary Committee in the bounds of the Presbytery of Montreal. Mr. Redpath, as commissioned by the French Canadian Missionary Society, gave an account of the operations of that Society. Mr. Leishman and Mr. Steele, missionaries, gave an account of their labours. Mr. Arnot also addressed the Synod at considerable length on the subject of his mission to this country. It was moved by Mr. Alexander seconded by Mr. Reid, and unanimously agreed to:—That the Home Mission Report be received and that Mr. Gale be requested to revise the same and publish the whole or an abstract of it in the *Record* as he may see fit; also that the thanks of the Synod be tendered through the Moderator to Mr. Gale for the attention and labour bestowed by him on the business of this committee. The Moderator accordingly communicated the thanks of the Synod to Mr. Gale.

1845, p. 63.—The Synod had their attention directed to the recommendations respecting the prosecution of Home Missions issued by the Home Mission Committee, and published in the *Record* for March, 1845, p. 58, and the Synod approved of the same.

HAMILTON, 1846, p. 78—The Synod called for the Report of the Committee on Home Missions. The Report was read by Mr. Gale, Convener. Reports were also read from the Presbyteries of Montreal, Toronto, Kingston, Cobourg and Hamilton, and listened to with great interest.

The Moderator introduced Mr. McLachlan, deputy from the Free Church. Mr. McLachlan addressed the Synod and congregation, giving an account of the Home Missionary operations of the Free Church of Scotland, and of his own labours in Canada since his arrival; he concluded with moving the adoption of the Report. The motion was seconded and unanimously agreed to.

1846, p. 82.—The Synod, on motion made and seconded, unanimously sustained the overture on Home Missions, and adopted the following resolutions:—

1. That the Committee be instructed to prepare and publish a digest of the Home Mission Report.

2. That the overture be referred to the committee, with instructions to bring the various suggestions annexed to it before the Colonial Committee of the Free Church of Scotland, in such form as they may see fit.

3. That Presbyteries be recommended to carry out according to suggestions formerly issued by the Home Mission Committee, the scheme for arranging the missionary field within their several bounds into missionary districts and stations; such districts to be placed under the superintendence of a minister of the Presbytery.

4. That the Home Mission Committee be authorised to distribute such missionaries as may be at the disposal of the Church according to the wants of the several Presbyteries; to offer suggestions from time to time for conducting Home Missions and obtaining reports from them, the missionaries being subject to the direction of the several Presbyteries during their residence within their respective bounds.

3.—*Home Mission Scheme re-modelled.*

KINGSTON, 1847, p. 11.—The Synod received through the Committee of Bills and Overtures, an overture for the remodelling of the Home Mission Scheme, with a view to the prosecution of missionary operations throughout the land with greater vigour, unity, and efficiency. The Synod heard from all the Presbyteries, through their several Clerks or other members, Reports respecting the extent of the destitution of ordinances in their several bounds, and the missionary operations conducted therein for the past year, appoint a committee to draft a series of resolutions for remodelling the Home Mission Scheme.

(I.) *Recommendations to Presbyteries anent H. Mission.*

1847, p. 30.—The Synod called for the Report of the committee to whom the overture respecting the prosecution of Home Missionary operations, the Report of the Home Missionary Committee, and the overture for an Agent for the schemes of the

Church had been referred. The Report was given in by Mr. Gale, together with a series of resolutions recommended for the adoption of the Synod.

The Report was received, and the resolutions having been read and considered *seriatim*, and variously amended, were unanimously adopted.

The resolutions are as follows:—

I. That the Synod adopt the following regulations, formerly issued by the Home Mission Committee, and recommend Presbyteries of the Church to use their best efforts, in conjunction with the Home Mission Committee of the Synod, to carry the same into effect within their several bounds.

1. *The Arrangement of the Missionary Field.*—The whole field of religious destitution, especially those Townships or Parishes which contain a considerable number of Presbyterians within their bounds, ought to be carefully considered by each Presbytery—and, according to the information derived from the several members or others, suitable localities ought to be deliberately chosen and fixed upon as Preaching Stations—these stations, including organized congregations that may be vacant, ought to be grouped together as Missionary Districts—and each of the districts thus formed ought to be placed under the superintendence of a minister, and have a missionary assigned to it as soon as the Presbytery's supply will admit. The arrangement made by the Presbytery in this respect should, of course, be fully recorded, and it would be advantageous to procure a separate record for all such details.

2. *The Organization of Missionary Stations and Districts.*—It is recommended that each Presbytery, after having divided and arranged their missionary ground according to the foregoing suggestions, take immediate steps for the visitation of the several Preaching Stations within each of the Missionary Districts, by the ministers under whose superintendence they have been placed for the following purposes:—*First*,—To explain to the people connected with each station the division and arrangement which the Presbytery has made, as above—the exertion which the Presbytery is making to procure an adequate supply of missionaries—and the necessity of fixed and regular contributions by the people, to pro-

cure a suitable provision for missionaries. *Secondly,*—To organize the people connected with such stations, by superintending the election and appointment of a committee of their number, (the members of which might be ordained as elders or deacons, if suitably qualified,) with a secretary and treasurer. *Thirdly,*—To intimate to the people at each station what supplies of preaching the minister in charge of it can give, until a missionary can be obtained for the district. *Fourthly,*—To explain and enforce the duty of assembling for social worship and religious instruction on the Lord's day, and of contributing to the support of the Gospel.

3. *The Duties of the Office-bearers of Committees at the several Stations.*—The office-bearers or members of committee at each station should be instructed to proceed immediately after their appointment to make up a roll of the members and adherents of the Church connected with the station—and a certain number of families having been assigned to each of them—to visit such families for the purpose of obtaining their concurrence in the arrangements of the Presbytery—and of receiving their free-will offerings to the Presbytery's Home Mission Fund—which they ought to collect at stated periods, quarterly or oftener, as may be thought expedient. In the absence of ministers, missionaries, or other supplies by the Presbytery, they ought also to meet with the people on the Sabbath for religious exercises, to be conducted according to such order as has been sanctioned by the superintending minister, and to establish and conduct Sabbath Schools for the young. The treasurer should transmit quarterly to the Presbytery's Home Mission Fund the contributions of the people, and the secretary should furnish the minister in charge of the station with a quarterly report, shewing the total number of souls belonging to the Presbyterian Church connected with the station—the number of contributors to the Presbytery's Home Mission Fund—the amount of contribution during the quarter—the numbers attending the meetings for worship on the vacant Sabbaths —the number of Sabbath Schools connected with the station, and the number of scholars attending —together with any further information or suggestion regarding the interests of the station or mission.

4. *Home Mission Committees and Funds.*—It is recommended

that each Presbytery appoint a committee to superintend their Home Missionary operations: and, besides ministers and elders, a suitable number of members of the Church should be placed on it, so that a quorum might be conveniently assembled by the convener at all times. This committee ought to have the charge of the Presbytery's separate Record for Home Missions, and enter in it minutes of all their proceedings—the substance of the Reports from the station committees, and of the reports of ministers and missionaries—submitting the same at the ordinary meetings of the Presbytery for their judgment and further direction. A General Home Mission Fund should also be instituted forthwith in each Presbytery, under the charge of a treasurer appointed by the Presbytery, by whom all contributions for that object would be received, and all disbursements made under the direction of the committee, and a report of the state of the fund submitted to the Presbytery at their ordinary meetings. This fund would be raised and sustained, *First*—By the periodical contributions from the several stations. *Secondly*—By such Sabbath-day collections as may be made in behalf of it in the several congregations by appointment of the Synod or Presbytery. *Thirdly*—By the annual contributions of associations formed in the several congregations under the direction of the Presbytery or the committee, and with the concurrence of the ministers and elders and deacons in each case. *Fourthly*—By an annual collection made at each Preaching Station in the several Missionary Districts established within the bounds of the Presbytery.

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7. *Reports.*—Besides the Quarterly Reports by the committees of the several stations, Presbyteries should require the ministers in charge of the several districts, and all the missionaries and catechists, to keep regular journals of their missionary services, carefully written out in suitable books, to be submitted yearly, or oftener, as may be deemed necessary, for the inspection of the Home Mission Committee and the Presbytery, and eventually to be deposited with the convener of said committee. Missionaries and catechists should also be required to furnish Monthly Reports of their services to the Home Missionary Committee. Each Presbytery should

prepare a General Annual Report for the Synod, on the state of missions within their bounds, comprising specific statements on the following points:—The number of Missionary Districts and of the stations in each of them, as established by the Presbytery: the number of members and adherents of the Presbyterian Church in each district; the amount of missionary service extended to each district, and whether rendered by ministers, missionaries, or catechists; the usual attendance on the religious services at the several stations in each district; the number of Sabbath Schools and of scholars attending them in each district; the state of the Presbytery's Home Mission Fund, exhibiting its receipts derived from the contributions and collections of the several stations, and from collections and contributions by the several congregations—and its disbursements, in payment of salaries to missionaries and catechists, and allowances to ministers.

(5.) *Duties of Home Mission Committee.*

II. That it shall be the duty of the Home Mission Committee to apportion among the several Presbyteries the missionary labourers at the disposal of the Church; and, in order that this may be done in an equitable manner—It shall be the duty of Presbyteries to furnish to the Home Mission Committee, during the session of Synod, a list of the ministers without charge, probationers, catechists, or other missionary labourers whom they can certify as available and efficient for the work; as also, such a list of the sanctioned charges and Preaching Stations as may indicate their respective importance and claims upon supplies from the Home Mission, and guide the Synod's Home Mission Committee in the distribution of missionary labourers. Any addition made to the number of missionary labourers and vacant charges sanctioned by Presbyteries to be intimated without delay to the Home Mission Committee.

III. That in order to the efficiency of the Home Missionary operations of the Synod, it is necessary that a common Synodical Fund be instituted, to be made up of the annual collections in the organised congregations for this object, within the bounds and in accordance with the foregoing regulations, and the Synod

authorise the Home Missionary Committee to appoint a General Home Mission Treasurer for the Synod, to whom such funds shall be remitted; and that the contributions raised at Mission Stations for the Home Mission Fund, shall remain at the disposal of the Presbyteries for the payment of missionary labourers within their bounds, through the Home Mission Committee—Quarterly Returns being duly transmitted to the Synod's Home Mission Committee, showing fully the receipts and disbursements on this account, along with reports of the Home Missionary operation during the preceding three months.

IV. That Presbyteries be recommended to inquire without delay into the case of such ministers as appear from the statistical returns before the Synod, to be inadequately supported by their congregations, with the view, if they see meet, to release such ministers from their pastoral charges, and, if deemed suitable and efficient for the Home Mission Committee, that their names be added to the list of missionaries.

V. That it be the duty of the Home Mission Committee to look out for additional suitable labourers for the Home Mission work in this land, and to correspond with other Churches, representing the existing destitution of an able Gospel ministry.

VI. That it be the duty of the Home Mission Committee, in concurrence with Presbyteries, to fix the salaries of missionaries at present in the field, and that in the hope that the Synod's Home Mission Committee may be able to obtain, at least for a time, the services of ministers of eminence and approved efficiency for this work, that they be vested with a discretionary power to make such provision for them as circumstances may require.

VII. That the Home Mission Committee, five forming a quorum; shall hold stated Quarterly Meetings, of which Presbyteries shall be duly apprised through the *Missionary and Ecclesiastical Record*, and shall also hold a meeting during the session of Synod, to meet and consult with Presbyteries respecting the general interests of the mission, to correct the list of missionaries, and especially to take measures for the efficient supply of the more important vacant charges within their bounds.

VIII. That no minister, licentiate, or probationer admitted into

the Church, unless coming on the express call or invitation of a congregation, shall be settled in any pastoral charge until he shall have laboured for one year in the Home Mission field, except by the special sanction of the Synod or Commission.

IX. That the Home Mission Committee be authorised, in conjunction with the Sustentation Board, to appoint such Agent or Agents as they may deem necessary and suitable for promoting the effectual operation of these and other schemes of the Church—the expense incurred in such agency to be met in just proportions by the funds of the several schemes of the Church.

X. That the following ministers and elders compose the Home Mission Committee, viz:—Mr. Wm. Rintoul, Mr. James Harris, Dr. Burns, Mr. P. Gray, Mr. A. Steele, Mr. R. Robb, Professor Esson, Mr. J. Bayne, Mr. A. Gale, Mr. M. Y. Stark, Mr. Geo. Cheyne, Mr. W. Reid, Mr. W. Hamilton, Mr. Robert Reid, Mr. H. Gordon, Mr. R. Boyd, Mr. W. Leishman, Mr. T. Wardrope, and Mr. McDowell, ministers: Messrs. E. Steen, J. Redpath, James Fraser, Wm. McMillan, George Davidson, Wm. Miller, Wm. Litster, Andrew Jeffrey, Hon. John Macdonald, Dr. Dickson, Messrs. A. McAlister, George Scott, George McNish, and John Graham, elders. Messrs. Robb and Stark to be joint Conveners, and Daniel McNab, Esq., Treasurer.

XI. That as soon as any Presbytery shall have taken the preliminary steps respecting any applicant for admission as a minister or probationer into this Church, so as to be prepared to address the circular letters to the Presbyteries recommending the reception of such applicant, such Presbytery shall at the same time intimate their procedure in this respect to the Home Mission Committee, that the name of such applicant may be placed on the Roll of missionaries, at the disposal of the Home Mission Committee.

TORONTO, 1848, p. 18.—The Report of the Home Mission Committee was read by Mr. Stark, Joint convener of the committee. The Reports of the missionary operations of several Presbyteries were also read.

On motion made and seconded the Report of the Home Mission Committee was adopted.

TORONTO, 1848, p. 26.—The following deliverance respecting Home Missions was adopted:

The Synod re-appoint the committee, Mr. Robb, to be convener, and Mr. Cheyne, secretary. And the committee are hereby authorised to determine the stationing of missionaries after corresponding with Presbyteries, so as to make as far as possible an equitable distribution throughout the bounds of the Church.

The Synod enjoin Presbyteries to see that an annual collection be made in all congregations within their bounds to form a general Home Mission Fund, such collections to be remitted to the Treasurer of the Synod's Home Mission Committee, all other funds received for Home Missionary operations to be under the adminisrattion of Presbyteries.

The Synod enjoin Presbyteries to carry out as far as practicable the measures which have from time to time been sanctioned, especially the establishment of missionary districts, within their own bounds, and the appointment of a missionary committee with a convener, with whom the convener of the Synod's Home Mission Committee may correspond, and to report what has been done within their bounds to the secretary of the Synod's Home Mission Committee at least four weeks before the meeting of Synod.

The Synod further direct the committee in connection with the Sustentation Board to appoint a suitable person as agent, to visit the different sections of the Church and correspond with Presbyteries and generally act under the direction of the Synod's Committee, the expenses of management to be defrayed out of the General Home Mission Fund.

4.—*Further instruction to H. M. Committee.*

TORONTO, 1849, p. 16.—Mr. Robb, convener of the Home Mission Committee, read the Report for the last year. This Report did not embrace any account of missionary operations in the Presbyteries of Montreal, London, Perth, and Brockville, as these Presbyteries had not reported to the Home Mission Committee.

Supplementary Reports were given in and read by Mr. Roger, in behalf of the Presbytery of Cobourg; by Mr. Leishman, in behalf of the Presbytery of Montreal; by Mr. McKenzie, in behalf

of the Presbytery of London; by Mr. Melville, in behalf of the Presbytery of Perth; and by Mr McMurray, in behalf of the Presbytery of Brockville.

Mr. John Black, missionary to the French Canadians, from Knox College Missionary Society, being present, was called in to address the Synod, and gave an account of the mission in Lower Canada, with which he is connected.

Mr. Holmes, missionary from Ireland, gave an account of the missionary operations of the Presbyterian Church in Ireland, both at home and abroad.

Mr. Angus Mackintosh gave a short account of his missionary travels in Canada East, and read certain suggestions on the best mode of carrying on home missionary operations throughout the land.

P. 13.—On motion made and seconded, it was agreed.—

That Mr Robb, Convener of the Home Mission Committee, be requested to meet with the missionaries and catechists of the Church now in Toronto, for conference and counsel, before they return to their several stations.

Toronto, 1849, p. 17.—A motion was made by Mr. Gale, and seconded by Mr. Macgregor, which, after discussion was adopted as the deliverance of the Synod, and is as follows:—

Sustain the Report—approve of the diligence of the committee, and tendering the thanks of the Synod to the convener and members—would humbly and thankfully acknowledge the goodness of the Great Head of the Church, in the measure of success which has attended their home missionary operations—appoint a committee to superintend the Home Missions of the Synod for the ensuing year—continue the powers of the committee as during last year—instruct them to use their best exertions to obtain a more adequate supply of effective missionaries, and to secure more regular and liberal contributions to the Presbyterial funds, and to the central Synodical fund—approve specially of the efforts of the committee, in regard to the appointment of an agent or superintendent of Home Missions, and authorise and enjoin them to continue their efforts until they procure one or more ministers

of experience in that capacity, as they may find themselves justified by the state of the Synodical Home Mission Fund. The Synod would also earnestly urge it on Presbyteries, Sessions and congregations, to sustain the committee to the utmost of their power in carrying on this great work, in the success of which the prosperity of the Church, and the glory of Christ are so deeply involved.

The Synod further instruct the Home Mission Committee to correspond with the Colonial Committee of the Free Church of Scotland—tendering to them the thanks of the Synod for the valuable services they have rendered to the home missionary operations of this Church, by the missionaries whom they have sent out and sustained amongst us, and transmit to them a copy of the Report on Home Missions, with relative documents.

The Synod further commend to the committee the early consideration of the case of Mr. Fettes, the period of whose service has now nearly expired.

The Synod also instruct the committee to open up a correspondence with the Colonial Committee of the General Assembly of the Presbyterian Church in Ireland—transmitting to them a copy of the Report, with such other documents as may put them in possession of full and correct information respecting the religious conditon of Canada, and the peculiar qualifications necessary in an efficient missionary labourer in this country—cordially welcoming the more full and systematic co-operation in the work which they have now reason to expect from that Church.

The Synod also instruct the committee to inquire into the state of the French Canadian Mission, with a view of ascertaining in what manner this Church may most advantageously and efficiently assist in the work of evangelizing the French population of Lower Canada, especially commending to their immediate consideration the case of Mr. Black, probationer of this Church, with the view of counselling him respecting his connection with that mission, and the propriety of his continuing that connection.

The Synod appointed the following members to be the Home Mission Committee for the ensuing year, viz., Mr. Robb, convener, Mr. Cheyne, secretary, Dr. Burns, Messrs. Gale, McKenzie, Stark,

Esson, Rintoul, Harris, Wightman, Roger, Reid, R. Reid, Gregg, McMurray, Boyd, Leishman, Wardrope, ministers; Messrs. Redpath, James Frazer, Davidson, McMillan, Jeffrey, Honorable John McDonald, Messrs. McLellan, Emerson, Ferrier, Burns, elders.

The Synod adverting to the Home Mission Report, that several communications from the committee, to the Colonial Committee of the Free Church of Scotland had not been answered, agreed to request the Moderator to make a respectful communication on this subject to the convener of the Colonial Committee of the Free Church of Scotland.

5.—*Preachers, Licentiates, or Missionaries at disposal of H. M. Committee.*

TORONTO, 1850, p. 27.—Mr Robb, convener of the Synod's Home Mission Committee, read the Report for the past year.

After discussion, on motion made and seconded, the Synod adopted the following deliverance:—

That the Report of the Home Mission Committee be sustained, and that the thanks of the Synod be given to the convener and other members of the committee for their diligence and zeal in the important work committed to their care.

That the recommendations contained in said Report, be adopted, and in particular, that all preachers licensed, or missionaries admitted from other Churches, after the meeting of Synod, shall be placed at the disposal of the Home Mission Committee, and Presbyteries are recommended to delay inducting them into pastoral charges, except in cases of urgency, until the close of the next session of Knox College.

That the committee be instructed to make arrangements with the Superintendent of Missions, for the proper disposal of his services, so soon as he arrives in the province; and further, that they be enjoined to use all diligence in raising contributions for the mission fund; and that the same committee be re-appointed for the ensuing year.

(The Rev. Gilbert Johnstone, now of Govan in Scotland, was expected to accept of the appointment of Superintendent of Missions, but for some reason he afterwards declined the office.)

KINGSTON, 1851, 10.—The Synod then called for the Report of the Home Mission Committee, which was given in by Mr. Gale, convener of the committee, and read.

Resolved, That the Report be received and approved—that the cordial thanks of the Synod be tendered to Mr. Gale, the convener, for the great attention which he, amongst many other public calls on his time and labour, has bestowed on this most important department of the Synod's exertions, and in regard to the recommendations of the committee, that the Synod adopt the same, and instruct the committee to be appointed to use their best exertions in carrying them out; that the committee be also instructed to print in the *Record* (1851,) or in such other form as they shall see fit, the Report, or portions of the same, for the information of the members of the Church generally.

The Home Mission Committee of Synod was appointed as follows, viz:

The Moderator, Mr. Young, Mr. Cheyne, Dr. Burns, Dr. Willis, Mr. Gale, Mr. Ure, Mr Lowry, Mr. J. M. Roger, Mr. McLeod, Mr. Smith, Mr. Gregg, Mr. R. F. Burns, Mr. McMurray, Mr. Gray, Mr. Duncan, Mr. Wardrope, Mr. Rintoul, Mr. Black, Mr. Donald McKenzie, Mr. Scott, ministers; and Mr. Davidson, Mr. Fisher, Mr. McMurrich, Mr. Shaw, Mr. Brodie, Dr. Dickson, Mr. R. Smith, Dr. Edmondson, Dr. Maclagan, Mr. Redpath, Mr. McLellan, elders; Mr. Gale, convener.

1851, p. 23.—The Synod then took up an overture on the spiritual dietitution of the country, and the expediency of applying for additional labourers from Scotland.

The Synod sustained the overture, and agreed to direct the Home Mission Committee to use their best efforts to carry out this object.

6.—*Presbytery Home Mission Funds.*

1851, p. 20.—The Synod further enjoined Presbyteries to keep up efficiently the Presbyterial Home Mission Funds, and authorized the Synod's Home Mission Committee to assess upon the several Presbyteries such amounts as may be required for the pro-

portion of agency expenses chargeable upon this department; and further instructed Presbyteries, that at the first meeting after the day appointed for any of the aforesaid collections, a statement shall be called for, as to whether the collection has been made in all the congregations within the bounds of the Presbytery; and that in th e event of no collection having been made in any case, the reason shall be asked, and the Presbytery shall record in their minutes whether or not they deem the reason satisfactory.

7.—*Central Home Mission Fund.*

P. 21.—An overture submitted by Mr. McMurray, in favour of a Central Missionary Fund, was rejected.

KINGSTON, 1857, p. 19.—The Synod took up an overture from the Presbytery of Montreal, on the subject of a Synodical fund, for aiding congregations not in circumstances to support a stated ministry.

The Synod while recognizing the importance of the subject, agreed that the overture be sent down to Presbyteries for their consideration. In 1860 it was rejected by Presbyteries.

[These overtures seem to have been proposed and rejected forgetful of the instructions of Synod on this very subject contained in Resolution III on the Home Mission Scheme of 1847, at pages 147-8——of this Book; also of an injunction of Synod to the same effect in the year 1848, at pages 151-2. These instructions seem never to have been carried into effect. The formation of Presbyterial Home Mission Funds would appear altogether to have superseded and rendered unnecessary any Central Fund. Practicably the existence of a central, and at the same time of a local fund was felt to be inexpedient if not impossible. For these reasons it may be supposed that the original scheme of the Synod never went into regular operation; any funds that have been sent to the Synod's Home Mission Committee have hitherto been shared in due proportion among the Presbyteries to be applied to their Home Missionary undertakings. ED.]

8.—*Jurisdiction of the Committee over Missionaries.*

KINGSTON, 1852, p. 11.—On motion made and seconded, it was agreed to receive the Report of the Home Mission Committee; record the thanks of the Synod to the convener for his diligence and zeal, and appoint a committee consisting of Mr. Roger, con-

vener, Mr. Young and Mr. J. W. Smith, ministers; and Mr. J. Burns and Mr. McLellan, elders; to consider the various points embraced in the Report, and report on these at a future diet.

1852, p. 21.—The committee appointed to consider the Report of the Home Mission Committee, gave in a Report. The same having been read, was sustained, and in terms thereof, the Synod resolved—

1. When a missionary, who has been under the Synod's Home Mission Committee, neglects or refuses to obey the committee's instructions, he shall be cited by the convener to answer for himself at the next meeting of committee; and if he fail then to give satisfactory explanation of his conduct, or to make reparation, which shall be accepted, his name shall be struck off the roll of missionaries in the employment of the committee; and all Presbyteries shall be prohibited from giving him afterwards employment within their bounds; and his claim for salary shall be regarded to have ceased from the time when the offence was committed.

9.—*Salaries of Missionaries.*

—1851, p. 11.—The Synod then took up an overture from the Presbytery of Hamilton on the subject of the salaries of missionaries and catechists. The Synod agreed to sustain the overture, and remit to the Home Mission Committee to fix uniform salaries.—

2. As some misunderstanding appears to have arisen, regarding the payment of preachers and catechists, the Synod declares its adherence to the resolutions of last year, prescribing a uniform rate of payment, which Presbyteries shall be required to make to those whom they have invited to labour, or received as laborers within their bounds. With regard to the amount of the rates, there appears to be no sufficient reason for making a change at present. These rates are for ordained missionaries and probationers, £100 per annum, without board, or, £80 with board; catechists, £50 with board. Travelling expenses, within the Presbyteries to be paid by the stations; from Presbytery to Presbytery, by the Presbyteries. The Presbytery to which the missionary is sent, to pay the the expenses.

3. It being indispensable that a regular and uniform system of missionary Reports should be adopted, and this having been utterly neglected hitherto, missionaries shall be required to give in regular Reports at stated times to Presbyteries, and Presbyteries to report to the Synod's Home Mission Committee; also, the convener of the Synod's Committee shall be requested to draw up forms, in which the said Reports shall be prepared, and which shall distinctly indicate the points in regard to which information is desired. These shall be printed and sent down to the several Presbyteries.

4. As the scarcity of missionary laborers has been all along severely felt, and now presses as heavily as at any former period, the Synod recommend that greater efforts than have hitherto been employed should be put forth, in seeking out and in directing the attention of pious and talented young men in the various congregations, to the need which exists for their services in the ministry of the gospel.

5. The Synod, without at present appointing any General Superintendent of Missions, would recommend Presbyteries to take such steps as may be found practicable to supply the want of such a Superintendent, by sending forth particular ministers within their bounds, or others whose services they may be able to engage, to perform occasional itinerant ministerial work.

10.—*Instructions to obtain additional Missionaries.*

HAMILTON, 1853, p. 21.—The Synod then called for the Report of the Home Mission committee. The same was given in and read by Mr. Ure, one of the conveners of the committee. Dr. Burns also read an interesting Report of the Red River Mission.

On motion made and seconded, it was agreed,—

That the Synod sustain the Report, and record their thanks to the conveners of the committee, for their diligence, and publish through the medium of the *Record*, such portions of the Report as are of public interest, including the Report of the Red River Mission. The Synod earnestly urge on the several Presbyteries to use all diligence in prosecuting the home mission work, and to carry out as much as possible the instructions formerly given by

the Home Mission Committee, reporting their operations from time to time to the convener of that committee; and the Synod further instruct the Home Mission Committee for the ensuing year, to correspond with Presbyteries if they shall see cause, in order to ascertain their views as to the adoption of means for obtaining a farther supply of missionaries from the Churches in Scotland and Ireland.

TORONTO, 1854, p. 20.—The Synod then called for the Report of the Home Mission Committee. A verbal Report was given in by Mr. Ure, convener of committee, who stated that in consequence of the Presbytery Clerks not having given in Reports, he had not been able to frame any general Report.

The Synod directed the convener to collect from Presbyteries, information in regard to their home missionary operations, and digest these Reports for publication in the *Record*.

MONTREAL, 1855, p. 10.—The Synod then called for the Home Mission Report, which in the absence of the Rev. Mr. Ure, was submitted by Mr. Reid.

(The Report detailed the spiritual destitution existing within the bounds of the several Presbyteries. From the statements given, it appeared that fully ninety laborers would be required in order to enable Presbyteries to respond to all the applications made to them.)

The Report having been read, it was after lengthened deliberation unanimously resolved, that the Report be gratefully received; that the Home Mission Committee be re-appointed, and that while they renew their efforts in giving effect to the laudable scheme already in operation for obtaining ministers and missionaries from the mother country, this Court would specially urge upon the ministers and elders within its bounds, to increase their efforts in seeking out young men who may give themselves to the work of the ministry; and, further that each Presbytery be enjoined to recommend its settled ministers to share a portion of their labours with the vacant congregations and Mission Stations within its bounds; and that each Presbytery be advised to hold missionary meetings annually in all the congregations within its bounds,

in order to stir up and increase the spirit of missions among the people.

The Synod farther resolved that Dr. Bayne, Messrs. Gordon and Ure, who have either gone to Britain or are about to do so, be requested, while at home, to bring the claims of the Canadian Mission field before the Churches, with a view to the securing of additional laborers.

London, 1856, p. 16.—The Report of the Home Mission Committee was then called for. The same was given in by Mr. Reid, convener. From the Report, it appeared that throughout the various Presbyteries there were fifty-six congregations, and thirty-three stations requiring supply. At the last meeting of the Home Mission Committee, 46 missionaries were distributed among the several Presbyteries, being 16 preachers, and 30 students.

On motion made and seconded, it was agreed—

That the Report be received and approved, and that the Synod feel itself called upon to express gratitude to Almighty God, for the large measure of success which he has been pleased to vouchsafe to the home missionary operations of this Church, and to resolve in humility and prayerfulness, on continued endeavours to provide for the spiritual destitution of the land. The Synod farther approved generally of the suggestions contained in the Report, and in accordance with these, recommend, that Presbyteries should take steps to have themselves duly represented, by paying the expenses of those members whom they may appoint to attend the meetings of the committee, for the distribution of missionaries; also that Presbyteries should increase the allowance to be paid to students, while engaged during the summer months in missionary labours, to £30, and take steps for seeing that this shall be fully and promptly paid.

Kingston, 1857, p. 19.—The Report of the Home Mission Committee was called for.—The Report was given in and read by Rev. W. Reid, convener. From the Report it appeared that twenty-one pastoral settlements had taken place during the year now past, and that there are at present thirty-four vacant charges, and about forty stations requiring supply; and that there are now labouring

as missionaries within the bounds of the several Presbyteries fifty missionaries, a considerable proportion being students of Knox's College.

The Synod unanimously agreed to receive and adopt the Report, and that, grateful for the success which has attended their efforts in times past, they resolve, in dependence on the continued blessing of God, on the vigorous prosecution of the work committed to them.

HAMILTON, 1858.—The Committee reported but there was no special deliverance or decisions regarding the Report. It was the same in 1859 and in 1860.

11.—*Distribution of Home Mission Funds.*

TORONTO, 1859, p. 33.—The Report of the Home Mission was called for. The same was given in by Mr. Reid, and read.

On motion made and seconded, it was agreed—

That the Report be received, and that the funds at the disposal of the Home Mission Committee be distributed among the several Presbyteries according to the number of ordained ministers in each.

12.—*Catechists.*

COBOURG, 1845, p. 50.—The Synod had transmitted an overture respecting catechists, and in conformity with its recommendations the Synod, after deliberation, agreed that the Home Mission Committee be authorised to enquire after men of God, with suitable gifts and qualifications, for the office of catechist—with instructions to use all diligence and faithfulness in testing persons who may be placed in this office, either through the examination of candidates by the committee themselves, or examinations made by Presbyteries, and duly reported to the committee—and the Synod also agreed that the Home Mission Committee should be authorised to determine the stations in which catechists should labour, or correspond with Presbyteries in regard to their stations.

13—*Mission to German population.*

MONTREAL, 1855, p. 23.—An overture on the subject of spiritual destitution among the German population, and the importance

of seeking to supply, in some measure, this destitution, was considered and generally approved. The Synod referred the subject to the Presbytery of Hamilton, in the earnest hope that they may be able to devise something for the spiritual benefit of this interesting class of the population.

14—*Red River Mission.*

1851, p. 11.—The Synod agreed to recommend to the immediate attention of the Home Mission Committee, the portion of the Report having reference to the Red River Settlement, with a view of sending forthwith a missionary to explore that interesting region.

MONTREAL, 1855, p. 11.—Dr. Burns gave some interesting information in regard to the Red River Mission, and its progress under the charge of the Rev. John Black.

LONDON, 1856, p. 17.—A special Report was given in with reference to the Red River Mission. It was agreed to receive and sustain the Report, and to instruct the Home Mission Committee to look out for a minister to relieve Mr. Black for one year or longer, if he is still desirous of visiting Canada.

KINGSTON, 1857, p. 19.—Mr. Reid gave in a verbal Report of the Red River Mission, and mentioned that there would appear in the statistical table when published, a full return from the Red River congregation.

[From the statistical returns of 1860, it appears that the condition of the two stations, Kildonan and Little Britain, at Red River was as follows, viz. ;—71 families ; 127 communicants ; 11 elders ; 3 diets of worship ; 360 average attendance ; 150 children at Sabbath Schools ; 70 at Bible classes ; 600 volumes in congregational library, and 300 in Sabbath School do. ; $750 stipend, with a manse ; $1143·53 total annual contributions.—Ed.]

HAMILTON, 1858, p. 28.—The Synod called for Report of Home Mission Committee. The same was given in and read.

On motion made and seconded, it was agreed to receive the Report, adopt its recommendations and in particular to depute and appoint Mr. McTavish to proceed to the Red River settlement without delay, with a view to encourage Mr. Black in his impor-

tant work, and also to obtain information respecting other fields of missionary labour; re-appoint the committee, and instruct them to secure suitable supplies for Mr. McTavish's congregation in his absence.

TORONTO, 1859, p. 16.—Thereafter the Synod proceeded to consider the Report of the Home Mission Committee, so far as it is related to the Red River Mission. The Report was given in and read by Mr. Reid. After discussion it was, on motion of Dr. Burns seconded by Mr. Clark:—

That the Synod have heard with great satisfaction the Report regarding the Red River Settlement, and approve of the proposal submitted therein: they remit to the Presbytery of Toronto to carry into effect the recommendation of the Report, provided it be done without incurring any expense to the Synod, and instruct the Presbytery, if they shall resolve to proceed in the matter, to adopt the proper steps for supplying Mr. McTavish's pulpit during his absence, and to take what steps they may deem necessary to send along with Mr. McTavish a young minister, ordained if possible, to remain during the winter, and to supply Mr. Black's place during his proposed visit to Canada.

15—*Mission to North American Indians.*

KINGSTON, 1857, p. 18.—The Synod took up an overture from the Presbytery of Toronto on the subject of a mission to the North American Indians. The overture was generally approved, and referred to the Presbytery of Toronto, with the view of obtaining more full information on the subject, and reporting to next meeting of Synod.

HAMILTON, 1858, p. 20.—The Synod called for the Report of the Presbytery of Toronto on the subject of a mission to the American Indians. The Report was received and sustained, and the subject again remitted to the Presbytery of Toronto, to collect further information, and report at next meeting of Synod.

TORONTO, 1859, p. 37.—The Synod called for a Report from Presbytery of Toronto with reference to missionary operations among the American Indians.

The Presbytery reported that they were unable to collect any further or more definite information on the state of the American Indians, but that they were about to institute enquiries, and hoped that ere long they would be in a position to obtain such information as might enable the Church to see her way to do something to advance the cause of the Gospel among that interesting and perishing race.

The Synod against re-committed the subject to the Presbytery of Toronto.

HAMILTON, 1860, p. 31.—The Presbytery of Toronto presented a Report with reference to Red River, and a mission to the American Indians.

On motion made and seconded, it was agreed to sustain the Report and remit to the Presbytery of Toronto, to consider as to the sending of a missionary to the Red River settlement, it being understood that the Synod shall not incur any pecuniary responsibility.

16.—*French Canadian Mission.*

TORONTO, 1849, p. 23.—Dr. Burns gave in a commission from the French Canadian Missionary Society, in favour of himself and J. Redpath, Esq., empowering them to present to the Synod an extract from the minutes of the committee of said society, expressing their thanks for the liberal support given to the society, by collections throughout the congregations of the Church last year; and requesting the Synod to give a renewed recommendation for similiar collections.

TORONTO, 1850, p. 15.—There was read a letter from the secretaries of the French Canadian Missionary Society tendering the thanks of the committee of said society to the Synod for the interest heretofore taken by the Church in the prosperity of that society and requesting a continuance of the Synod's friendly co-operation. Several brethren addressed the House in behalf of the society: and it was agreed that a collection in behalf of the funds of said society, should be one of the stated collections of the ensuing year.

HAMILTON, 1851, p. 22.—Mr. Rintoul, on behalf of the Executive Committee of the French Canadian Missionary Society, tendered their thanks for the interest taken in that mission by this

Church, and gave some interesting statements in regard to the progress of the mission. The Synod agreed to commend this interesting and important object to the prayers and liberality of the Church.

KINGSTON, 1852, p. 24.—Mr. D. Fraser read a communication from the Committee of the French Canadian Missionary Society, thanking the Synod for the aid received from the Church, and respectfully asking a continuance of the prayers and contributions of the congregations of this Church.

The Synod agreed, again, to cordially commend this important subject to the prayers and liberality of the congregations and members of the Church, and resolved to appoint one of the quarterly collections to be for this object.

HAMILTON, 1853, p. 15.—A letter was read from the General Secretary of the French Canadian Missionary Society, in regard to the lamented death of the late Mr. John Burns, and bearing testimony to his efficient and zealous services, as the principal medium through which the contributions from the congregations of this Church, as appointed by the Synod, were remitted to the Society.

MONTREAL, 1855, p. 20.—The Rev. Mr. Tanner afterwards addressed the Synod on the progress, position, and claims of the French Canadian Missionary Society. It was moved, viz;—

That the thanks of the Synod be given to Mr. Tanner, and that we assure him of the deep sympathy and interest felt by this Synod, in the work in which the society which he represents is engaged, and of the unfeigned joy and gratitude to God, felt by this Synod, for the measure of success which has already crowned its labours. The Synod farther agreed that a collection, as usual, be taken up in all the congregations of the Church, in aid of the funds of this society.

KINGSTON, 1857, p. 15.—Mr. Court made a statement relative to the French Canadian Missionary Society, and submitted for the decision of the Synod the inquiry whether in the event of one of the ministers of this Church being appointed secretary and general agent of the society, would he be allowed to retain his status in the Church, and his interest in the Widows' Fund? The Synod agreed to take this matter into consideration at some future Diet.

The Synod then proceeded to take into consideration an application, previously made to the Synod, in behalf of the French Canadian Missionary Society, that the Synod would permit any minister of the Church, in the event of his being appointed General Secretary of the Society, to retain his status in the Church, and his connection with the Widow's Fund. The Synod agreed not to grant the application.

HAMILTON, 1858, p. 29.—The Rev. D. Fraser presented to the Synod a commission from the French Canadian Missionary Society, requesting and authorizing him to address the Synod on the subject of the society. Mr. Fraser accordingly addressed the House on the present position of the French Canadian Missionary Society.

The Synod appointed the Presbytery of Montreal, together with Dr. Burns, Mr. Ross, Mr. Scott, Mr. Laing, and the Moderator, to consider and report at next meeting of Synod as to the best means of discharging the duty which the Church owes to the French Canadians in Lower Canada.

TORONTO, 1859, p. 31.—Mr. Kemp, in behalf of the Presbytery of Montreal, which had been specially appointed to consider and report as to the best mode of carrying on the work of evangelization in Lower Canada, stated that they had no Report to lay before the Synod.—Two motions were submitted with reference to this matter.

1. It was moved by Mr. Gillespie, and seconded.—

That this matter be re-committed to the Presbytery of Montreal, with the assessors named last year, to examine further, and report next year.

2. It was moved by Mr. McLaren. and seconded.—

That a committee be appointed to consider and report as to the matter.

On a division, the amendment was carried, and in terms of it the Synod appointed the following committee, viz: Dr. Burns, convener, Mr. McLaren, Mr. Ross, Mr. Scott, Mr. Laing, Mr. Ure, Mr. Burns, Mr. Quine, Mr. Lowery, Mr. Kemp, ministers; and Mr. McMurich, and Mr. Court, elders.

HAMILTON, 1860, p. 31.—The Committee on the Evangelization of Lower Canada presented a Report.

On motion made and seconded, it was agreed to receive and sustain the Report,and appoint a collection for the French Canadian Missionary Society, as one of the stated collections for the year.

17.—*Students' French Canadian Missionary Society.*

KINGSTON, 1847, p. 10.—The Synod received through the Committee of Bills and Overtures, a communication from Mr. George Wardrope, Secretary of the Students' Missionary Society in Knox College, respecting a Mission to the French Canadians, stating that the Society was ready to sustain one of its own members as a missionary to that neglected class of our fellow subjects, and that one of them had now gone to Canada East to acquire the French language. Accompanying the said communication, there was transmitted a copy of the Regulations of said Society. Mr. Rintoul, as convener of the College Committee, gave an account of the circumstances in which the projected Mission of the Students originated, and testified, as did also Mr. Gale, to the high qualifications as to scholarship and piety of Mr. John Black, the student who had given himself to prepare for a Mission to the French Canadians. Several member's expressed their views as to the great importance of the Church's engaging actively and zealously in missionary labours to our benighted fellow subjects the French Canadians; when the following resolution was submitned to the Synod and and adopted :—

That the Synod, highly approving of the excellent spirit manifested in reference to this matter by the students of Knox College, desire to give them every encouragement in their undertaking and this Synod recognise the French Canadian population as an important field of missionary enterprise, and recommend it to the special attention of the Home Mission Committee. The Synod also having received from members of the Court connected with the College, highly satisfactory testimony as to the qualifications of Mr. Black, who has offered to devote himself to this work, would give him every encouragement to prosecute his studies with a view of labouring in this field. And the Synod would further recommend that Juvenile Missionary Societies be formed in the different congregations under their charge, with a view of exciting an inter-

est in this Mission, and collecting funds for its support. The Synod further instruct their Home Mission Committee to charge themselves with the encouragement and supervision of the student Missionary Society of Knox College, and all such societies as may be formed in terms of the foregoing recommendations.

KINGSTON, 1852, p. 26.—The Synod took up a Memorial from the Missionary Society of Knox College, praying that the Synod would sanction the payment of monies collected for the French Canadian population, at mission stations supplied by students, into the hands of the Treasurer of the Students' Missionary Society, with the view of its being appropriated to the support of the Mission at Metis. The Synod agreed to grant the prayer of the petition.

18.—*Buxton Mission.*

(1.) *Mission Instituted.*

TORONTO, 1848, p. 16.—The Synod received a reference from the Presbytery of Toronto respecting Mr. King, preacher of the Gospel and formerly missionary of the Free Church of Scotland, accompanied with a memorial from that gentleman respecting certain persons of African descent, who had once stood to him in the relation of slaves and whom he had now liberated by bringing them into Canada, and respecting also a mission to the coloured population.

Mr. King's memorial was read, the Synod agreed to record their deep interest in the matter contained in the memorial. A committee was appointed to consider the memorial and report at a subsequent session.

1848, p. 33.—The Report of the Committee on the Memorial of Mr. King, was received and sustained, and after deliberation, the Synod in comformity with its recommendations ordered that the memorial be kept in *retentis*, and further adopted the following deliverance:—

That the Synod, as a spiritual body, cannot originate or conduct any scheme of settlement for the colored population, but that they think favorably of Mr. King's proposal, and are ready to appoint

a committee to co-operate with him in bringing the subject before the public, with the view of an association being formed for the purpose of obtaining subscriptions to the object, and they recommend that Mr. King and the committee shall communicate with the Honble. J. H. Price, the Commissioner of Crown Lands, on the subject of a settlement on one of the Crown Locations in the West. They also resolve to bring the matter before the Colonial Committee of the Free Church of Scotland, with the view of Mr. King's appointment by them as a missionary to the colored settlers in the Province. The following committee, with power to add to their number, were charged with these measures, and the members, at or near London, were constituted an advisory subcommittee for Mr. King, viz: The Moderator, Dr. Burns, *et al.*

TORONTO, 1849, p. 22.—The Rev. Mr. King gave in Report of the mission to the coloured population.

On motion made and seconded, the Synod resolved as follows:—

The Synod receive the Report—approve of the diligence and zeal which Mr. King has manifested in the prosecution of his mission —approve generally of the Report—re-appoint Mr. King to carry out the views set forth in the report in regard to the establishment of a fixed mission for the coloured population—appoint the following committee to superintend the mission, and direct Mr. King's further labours in regard to it, with instructions to correspond with the Colonial Committee of the Free Church, in order to ascertain the relation in which they consider Mr. King as standing to them, with respect to his support, vix:—Dr. Willis, convener, Dr. Burns, Messrs. Rintoul, Wightman, ministers; Messrs. Burns, and Gibb, elders.

The Synod agreed to tender their thanks to Mr. King for his diligence and zeal, in prosecuting his mission to the colored population of the province.

TORONTO, 1850, p. 28.—Mr. King gave in a Report on the Mission to the coloured population, which was read and sustained, and after reasoning the following deliverance was adopted:—

The Synod record their thanks to Mr. King, for his zeal and devotedness in his work, and their resolution under the Divine blessing, to sustain and encourage the Mission to the coloured

population; instruct the committee to be appointed, to correspond with the Colonial Committee of the Free Church of Scotland, respesting the continuance of Mr. King's salary, and to represent to said Committee the favorable prospects of the Mission; and the Synod farther authorize the Presbytery of London, to take Mr. King on trials for ordination, that he may be in the status of a minister of the Gospel.

The Committe to be Dr. Burns, convener, Dr. Willis, Mr. Rintoul, Mr. Gale, Mr. Wightman, ministers; Mr. Burns, Mr. James Gibb, Mr. Osborne, Mr. McLellan, elders.

(2.) *Mission put under Charge of the Home Mission Committee.*

1851, p. 23.—The Report of the Committee on the Mission to the coloured population, was given in and read by Mr. King. It was agreed to receive and approve of the Report, and express the high sense entertained by the Synod of Mr. King's faithful and disinterested services in superintending the mission.

The Moderator accordingly tendored the thanks of the Synod to Mr. King.

The Synod resolved that henceforth the Mission to the coloured population be under the charge of the Home Mission Committee, whose duty it shall be to provide and apportion the necessary funds for the Mission, by the assistance and co-operation of the various Presbyteries.

Kingston, 1852, p. 25.—Mr. King, missionary to the coloured population at Buxton, having been absent when the Home Missionary Report was brought before the Synod, gave in a special Report in regard to the progress and prospects of the Buxton Mission. The Report having been read, the Synod agreed to sustain the Report, and to record their thanks to Mr. King for his fidelity and zeal in prosecuting the work which he has undertaken as missionary to the coloured population in Canada.

Hamilton, 1953, p. 21.—Mr. King, missionary at Buxton, presented a special Report in regard to the progress of that mission; whereupon it was unanimously agreed.

That the Synod sustain the Report, and record their deep sense

of Mr. King's fidelity in carrying on the mission at Buxton; and further, urge on Presbyteries the necessity of bringing the claims of this mission more prominently before the Church, in order that it may be more adequately sustained than it has hitherto been.

1853, p. 29.—The Synod appointed the following committee—namely, Dr. Burns, Dr. Willis, Messrs. Irvine, Reid, Wightman, Dr. Fraser, and Clark, ministers; with Messrs. McMurrich, Shaw, Henning, Redpath, Court and Gibb. elders, to take steps towards the liquidation of the debt in connection with the Buxton Mission. Mr. Shaw to be convener of the committee.

The Synod farther agreed specially to request Mr. King to issue an appeal in regard to this mission; and to follow it up by visiting as many of the congregations as he may be able to overtake, with the view of bringing the Buxton Mission more-prominently under the notice of our people.

Toronto, 1854, p. 20.—Rev. W. King presented to the Synod a special Report on the subject of the Buxton Mission. The Synod, on motion made and seconded, agreed.—

To sustain the Report, and record their thanks to Mr. King, for his faithful and zealous services in connection with the Buxton Mission, and pledge themselves to encourage and sustain Mr. King in the work in which he is engaged.

Montreal, 1855, p. 11.—Mr. King reported progress of the Buxton Mission.

London, 1856, p. 17.—Mr. King gave in a Report on the state of the Buxton Mission. It was agreed that the Report be received and sustained, and that the Synod express its gratitude to God for the success which has crowned the Buxton Mission. The Synod ordered the Report to be printed in the pages of the *Record.*

The Synod further strongly recommended this object to the liberal support of the congregations of the Church.

Kingston, 1857, p. 19.—The Rev. Mr. King gave in a Report of the Buxton Mission, from which it appeared that the mission is on the whole in a prosperous condition, there being in the settle-

ment about two hundred families. There are two teachers in the day schools with ninety-eight scholars, while there are one hundred scholars at the Sabbath school and eight teachers.

The Report was approved, and the Synod resolved to recognize with gratitude to God, the success which has attended the efforts at Buxton under Mr. King's superintendence, and continue their efforts for the support of the mission.

1857. p. 31.—The Synod appointed Mr. Ross, convener, Mr. Scott, Mr. Clarke, Mr. Doak, and Mr. Young, to enquire into the position of the Buxton Mission, and to report to Home Mission Committee, more especially with reference to its financial state and the amount of responsibility which should be undertaken by the Synod.

HAMILTON, 1858, p. 28.—A special Report was given in by Mr. King with reference to the Buxton Mission.

(3.) *Legacy of Mr. J. Tompson.*

1. It was moved by Mr. Gregg and duly seconded, with reference to a legacy of upwards of a thousand dollars left by the late Mr. J. Thompson of Beverly, for missionary objects, in connection with the Church, that the amount be devoted to the Buxton Mission.

2. It was moved in amendment by Mr. Kemp, and seconded that the amount be apportioned as follows, viz. $400 to the Buxton Mission; $100 to the Foreign Mission; $100 to Home Mission Fund of Presbytery of London; $100 to Home Mission Fund of Presbytery of Hamilton; $100 to Home Mission Fund of Presbytery of Toronto, and $200 to be divided among the other Presbyteries.

The motion being put to the House, a majority voted for Mr. Gregg's motion.

Mr. King and Dr. Burns were appointed a committee to consider the best means of obtaining funds for the erection of new buildings in connection with the Mission at Buxton.

(4.) *Mr. King sent to Great Britain and Ireland.*

TORONTO, 1859, p. 19.—Thereafter the Synod proceeded to hear the Report of the Buxton Mission. The Report was given

in by Mr. King, and read. On motion made and seconded, it was resolved,—

That the Synod receive the Report, delay the consideration of the other matters submitted in it, and in the meantime approve of that part of it which refers to Mr. King's visit to the mother country; authorize that gentleman to proceed forthwith to Great Britain and Ireland, with the view of diffusing information in regard to an experiment in behalf of the coloured population of Canada, the success of which has been so gratifying, and empower him to receive subscriptions for re-building the Church and School House, and for the general objects of the mission; and remit to the Presbytery of London to attend to the supply of the pulpit at Buxton during Mr. King's absence.

1859, p. 34.—The Synod resumed consideration of the Buxton Mission. On motion made and seconded,—

It was referred to the Home Mission Committee he consider the whole matter of the Buxton Mission, and report to the next meeting of Synod.

The Synod also resolved,—

That a Committee should be appointed to take the oversight and control of the financial affairs of the mission, and advise with Mr. King as to the erection and cost of buildings, on the understanding that the Synod shall not be responsible for any further expenditure than has been already sanctioned; and further, that the committee should make such arrangements with the Teacher as may relieve the Synod from any additional obligation for his support.

For detailed report vid. appendix p. 52. 1859.

HAMILTON, 1860, p. 32.—A Report was given in by Mr. Scott and the committee appointed.

19.—*Grants from Free Chnrch for Home Missions.*

COBOURG, 1845, p. 41.—Mr. Stark also read a letter from Mr. James Balfour, Secretary to the Colonial Committee of the Free Church of Scotland, intimating that that committee had made a grant to this Church for aiding in the support of missionaries to

the amount of £200, sterling, besides £150, sterling, for the Library of the Seminary. Mr. Stark stated at the same time that he had written a letter of thanks to the Colonial Committee.

The Synod heard with pleasure and gratitude the testimony of the liberality of the Free Church, and approved of the Moderator's procedure in writing a letter of thanks to the committee.

P. 48.—The Synod agreed that the Home Mission Committee be authorised to divide the donation from the Colonial Committee, of £200 sterling, amongst the Presbyteries, for their several Mission Funds, in such proportion as they may deem fit.

HAMILTON, 1846, p. 69.—Dr. Burns intimated to the Synod that a donation had been received from the Colonial Committee of the Free Church of Scotland, amounting to £200, sterling, to aid in the building of Churches within the bounds of the Synod, and was now in the hands of Mr. Spreull, Treasurer to the Bursary Fund.

The Synod received this communication with high satisfaction, and unanimously agreed to record their cordial thanks to the Colonial Commitee for this renewed token of their liberality.

TORONTO, 1848 p. 34.—The Synod agreed to make the following division of an unappropriated balance of the donation, from the Free Church of Scotland, for Church Building, still in the hands of Mr. Spreull, Treasurer, viz.. to the congregation at Woolwich, £20, to that at West Gwillimbury, £10.

It was agreed that the sum formerly granted to Markham Village, should be transferred to the congregation at Crosby's Corner, in the Township of Markham, to aid in finishing their Church.

20—*Donation from A. Gillespie, Esq., London.*

MONTREAL, 1855, p. 11.—Rev. D. Fraser laid on the table a donation from A. Gillespie, Esq., of London of £100 in aid of the Home Missions of the Church. The Synod, on motion made and seconded, unanimously agreed to tender to Mr. Gillespie, who was present in the House, their cordial thanks for this munificent donation.

II. FOREIGN MISSIONS.

1.—*Collection for Free Church Foreign Missions.*

COBOURG, 1845, p. 59.—The Synod having reference to the resolution adopted at the 4th session of the present meeting, respecting a token of gratitude to the Free Church of Scotland, unanimously adopted the following recommendation :—The Synod taking into consideration the duty and privilege of promotting the enlargement of Messiah's kindom amongst Jews and Gentiles, and feeling a special interest in the Missions of the Free Church of Scotland to the Jews and the heathen, as these have been so manifestly owned and prospered by the great Head of the Church, and being at the same time desirous to express their gratitude to that Church for what she has done for the cause of God throughout this land, and the encouragement and upholding of the Church, by various deputations of able and faithful ministers, and by large offerings towards the education of stndents and the support of missionaries—recommend to all ministers and Sesions to make an annual collection for the Foreign Missions of the Free Church of Scotland—such collection to be one of the stated collections of the Church, and to be for the current year made on the first Sabbath of September, or the earliest convenient Sabbath thereafter, and within the said month. And the Synod farther recommend, that ministers do on the Sabbath previous to such collection direct the attention of their people at once to the duty of labouring and praying for the enlargement and prosperity of Zion and of thanksgiving to the *Lord*—for what he has wrought in these our times and is still doing through the Churches that are witnessing faithfully for his Crown and Covenant.

KINGSTON, 1847, p. 39.—Mr. Redpath, as Treasurer for the collections for the Foreign and Jewish Missions of the Free Church, reported that the amount received by him for the year, and remitted to Edinburgh, was £225 9s.; and he submitted a statement of the collections.

The Synod agree to record their thanks to Mr. Redpath, for his diligence in this matter, and referred the statement to the Committee on Returns.

2.—*Foreign Mission Committee appointed.*

TORONTO, 1854, p. 20.—The Synod proceeded to take up an overture from the Presbytery of Montreal, on the subject of Foreign Missions. The overture was read, and Mr. Fraser was heard in support of it. On notion made and seconded, it was agreed, cordially.—

To approve of the overture, and to appoint, as the Synod do, Mr. D. Fraser Mr. Inglis, Mr. W. B. Clark, Dr. Burns, Professor Young, Dr. Bayne, Mr. Scott, and Mr. Reid, ministers, and Messrs. Redpath, Court, Richardson, McMurrich, and Shaw, elders, Mr. Fraser, convener, to be a Committee on Foreign Missions, instructing them to use all diligence in selecting one or more ministers' in the Foreign field, it being understood, that in the event of the committee being led to select any locality where missionaries of the Free Church of Scotland, the Presbyterian Church of Ireland, or the Presbyterian Church in England, are laboring, any laborers sent forth by this Church, be instructed to co-operate with such missionaries.

MONTREAL, 1855, p. 19.—The Synod then called for the Report of the Committee on Foreign Missions. The Report was given in by Mr. Fraser, convener. The Synod, on motion made and seconded,—

Resolved—That the same be received, and the thanks of the Synod given to the convener and committee: that the Synod express their regret that the committee have been unable to secure missionaries to go out to the foreign field; that the committee be reappointed, with instructions to keep the claims of Foreign Missions before the members of the Synod, through the pages of the *Record.* The Synod further authorized the committee to employ one or more those missionaries already in the field of India, who may be found suitable, until such time as they can obtain men from Canada, who may be found suitable and willing to undertake the work.

The Committee on Foreign Missions was re-appointed Mr. Fraser, convener.

3.—*Mission to India.—Appointment of Missionaries.*

LONDON, 1856, p. 9.—The Synod called for the Report of the Committee on Foreign Missions. The Report was given in by Rev. D. Fraser. After mature deliberation it was resolved :—

1. That the Synod receive the report, and from the information contained therein, feel themselves called upon to carry into effect the resolutions of the two preceding Synods, by the establishment of a Foreign Mission.

2. That the Province of Bengal be the sphere of the proposed mission.

3. That the Synod solemnly invite and call the Rev. G. Stevenson, of Tullibody, Scotland, and the Rev. John Laing, of Scarboro, to go to this work, promising them due support and sympathy therein.

Prayer was offered up for the divine blessing on the work thus undertaken, and the brethren thus solemnly called to engage in it.

The Synod instructed the Presbytery of Toronto to take the usual steps for loosing Mr. Laing from his charge; and, under a deep feeling of sympathy for the congregation of Scarboro, instructed the Home Mission Committee to co-operate with the Presbytery of Toronto in affording suitable supply, until they shall be again provided with a pastor. The Synod further authorized the Foreign Mission Committee to take the necessary steps for having Mr. Stevenson's appointment put into his hands, and laid before the Presbytery of which he is a member, with the view of his being released from his pastoral charge.

P. 25.—The Synod appointed the Presbytery of Toronto to act as a Special Commission, together with the members of the Foreign Mission Committee, for the purpose of designating the Rev. John Laing as a missionary to India on such a day as may be appointed by the Presbytery.

The Foreign Mission Committee was appointed, Mr. Fraser convener.

KINGSTON, 1857, p. 14.—The Synod then called for the Report of the Committee on Foreign Missions. The same was given in, and read by Mr. Lowry, joint-convener.

On motion made and seconded, it was agreed—

That the Synod receive and adopt the Report, re-appoint the Committee, and express their gratitude to God for his goodness to them in regard to this matter, and their firm resolution in dependence upon Him to carry forward the work of evangelizing the heathen.

—Report of Committee.

P. 36.—Immediately after the last meeting of Synod, your committee took the necessary steps te give effect to the invitations which the Synod agreed to give to the Rev. Messrs. Stevenson and Laing, to proceed to India as missionaries from this Church. The committee regret that the services of one of these brethren have not become available for the object contemplated ;—the Presbytery of Toronto having declined to loose Mr. Laing from the pastoral charge of the congregation of Scarboro for the reasons stated in the deliverance of that Presbytery.

Your committee were more successful in seeking to obtain Mr. Stevenson. The Presbytery of Stirling promptly agreed to further the Synod's object, and placed him at the disposal of this Church. Your committee desire to acknowledge with gratitude the deep interest which many of the friends in Scotland have taken in this missionary scheme of our Church, and also the important services rendered to the Synod, by the Rev. Mr. Scott of London, when presenting the call to Mr. Stevenson before the Church court in Scotland.

On the first day of February 1857, your missionary arrived at Calcutta, where he and his wife received a cordial welcome from Dr. Duff, and the other friends of the Free Church Mission at that station. After spending two weeks there in holding sweet counsel with those brethren and others of the Church, London, and Baptist Missions, he proceeded to Bancoorah, a place about 120 miles distant from Calcutta, and which had been suggested by Dr. Duff and other friends as a suitable field for the Mission of this Church, it being at the same time unoccupied by other missionaries, and also so near to Calcutta, through the the facilities of railroad travelling, that our dear brother, though really separated from Chris-

tian brethren, would be so conveniently situated that he could have their counsel when it might be needed. Other places had been spoken of, such as Dacca in Eastern India and Lucknow in Oude, but it was considered better in the first instance to commence operations in a place in some measure suited to the missionary strength of our Church. Mr. Stevenson entered immediately on the study of the Bengali language. He also opened a school for giving instruction in Christianity through the medium of the English language among those natives who are engaged in learning that language.

It is however with feelings of sorrow and humiliation, your committee would state that according to the latest information from Bancoorah, our brother has, at the very commencement of his work, been exposed to trials which no doubt are intended by an infinitely wise and gracious God, to be trials of faith. Cholera has visited Bancoorah to such an extent that the Government school has been dismissed for a season, and the use of the school-house in which Mr. Stevenson met with about young men who are studying the English language for the purpose of teaching the doctrines of Christianity has been withdrawn, owing to the complaints made to the officials of Government by the guardians of the young men who came to his lecture. Do not these circumstances demand of us continued and earnest supplications at a throne of grace, that our brother may have "help in every time of need?"

Finally, as yonr committee have been enabled to refrain from making any special appeal to the Church for the meeting of ex penses attendant on the establishment of a Foreign Mission, ought not the Church to concentrate its efforts in sustaining in all possible efficiency the Mission at Bancoorah, and in enabling Mr. Stevenson to employ another native teacher, whenever it may be proper to do so?

4.—*The Indian Mission given up.*

HAMILTON, 1858, p. 28.—The Synod called for the Report of the Foreign Mission Committee. The same was given in and read by Mr D. Fraser, it was agreed to receive and sustain the Report and record the thanks of the Synod to the committee. The Synod re-appointed the committee.

P. 34.—It is already well known to the Church that the Foreign Mission has been suddenly broken up. A disappointment so severe has filled the friends of the Mission with regret; but the stroke has so evidently been from the hand of God, who has been working terrible things in India, that all murmurs are hushed by the thought, "It is the Lord,—let him do what seemeth Him good."

It was by the Synod, in the year 1854, that the resolutions to originate and sustain a Foreign Mission was passed, and a Committee on Foreign Missions appointed. For two years the committee were engaged in correspondence and inquiry, with a view to carry out the resolution of 1854, which was adhered to by the Synod of 1855. On the Report of the committee, the Synod of 1856 called the Rev. John Laing, and Rev. George Stevenson to proceed to India as Foreign Missionaries; and to the following Synod, in June 1857, it was reported that while one of their brethren had been detained by his Presbytery, the other (Mr. Stevenson) had arrived in India, and begun missionary operations at Bancoorah, in the Province of Bengal.

Mr. Stevenson continued at Bancoorah till the 1st July, 1857, studying the Bengali language, and superintending a Mission School, taught by a native catechist, obtained from the Free Church Institution in Calcutta. At that time the country had become so unsafe for Europeans, that at the station of Bancoorah, unprotected by British troops, a missionary was in jeopardy every hour. Mr. and Mrs. Stevenson and the catechist already referred to, finding it impossible to pursue their labors of love among the natives, broke up the mission, and repaired to Calcutta. After a short stay in that city, Mr. Stevenson regarded it as improper to expend missionary funds when unable to do missionary duty, and by the advice of Dr. Duff and other friends, returned with Mrs. Stevenson to Scotland, where they arrived in the month of February.

As to the future direction of the Church's offerings, the committee would avoid the expression of any strong opinion, and only report to the Synod certain suggestions.

The operations contemplated in India have been cut short by the manifest hand of Providence, and an attempt to resume them

is open to various strong objections. The state of the Bengal Presidency continues very unsettled, and years may elapse before one or two missionaries could with any safety or prospect of access to the popular sympathies, proceed to such a station as Bancoorah. The difficulty of obtaining suitable laborers for India from this country continues apparently as great as at any former period. And even could they be found, the distance and expensiveness of an India mission may well justify this Church in looking for another field, especially when there is no indication of Divine Providence in favor of our continued connection with India.

It is respectfully recommended, that the amount now in the Treasurer's hands should be invested at interest as a reserve fund to meet contingencies in the support of the foreign mission, when resumed. In regard to a sphere of missionary labor, the attention of the committee has been called to the claims of the Indian tribes of North America; also to Vancouver's Island, which is likely soon to attract a large population, and is understood to be ill provided with the privileges of the Gospel of Christ; and also to the important openings for the entrance of the Gospel now presented in the Danubian Principalities, countries to which the eyes of European diplomatists and statesmen are turned, and for which a bright future is hoped—countries, too, peopled by strong, enduring races, favorably disposed towards Protestant Christianity, with a language easily acquired by those who already know Latin, and a climate similar to that of Canada. Other fields of labor have also been suggestive to the committee; but they are unable to make any definite recommendation to the Synod, partly from the defective character of the information they have obtained, and partly from the conviction that it is vain to choose a field till some prospect appear of at least one or two missionaries rising up in this Church, prepared, under a solemn sense of personal duty, to go hence to foreign parts preaching the Gospel of the Kingdom.

5.—*Mission to Vancouver's Island proposed.*

Toronto, 1859, p. 32—The Synod called for the Report of the Foreign Mission Committee. The Report was given in by Mr Lowry, convener, and read. On motion made and seconded, it was agreed to receive the Report and resolved,—

1. That the Synod having had its attention directed to Vancouver's Island, and British Columbia, as a suitable field for missionary operations, agree to adopt it as a mission field of this Church.

2. That in order to carry out the decision of Synod the funds at the disposal of Synod be used for the furtherance of the Gospel in Vancouver's Island and British Columbia.

It was moved in amendment by Mr. Ross and seconded—

That £300 be given to the Foreign Mission of the Free Church, £300 to the Foreign Mission of the Irish Presbyterian Church, and £300 to the British Columbia Mission.

It was moved in amendment by Mr. Gregg, and seconded ;—

That £300 of the Foreign Mission Fund be given in equal proportions to the Foreign Missions of the Free Church and the Irish Presbyterian Church, and that the balance be appropriated to the British Columbia Fund.

The amendment by Mr. Gregg, and that by Mr, Ross, having been put against each other, Mr. Gregg's carried. The original motion and Mr. Gregg's amendment were then put to the house, when the original motion was carried by a majority.

It was moved by Mr. McRuar, and resolved ;—

3. That the Foreign Mission Committee consist of Mr. Lowry, convener, *et al.*; and that this committee be empowered to look out for, and send into the mission field, suitable missionaries, it being understood, that these missionaries be ministers in connection with this Church: that before sending such, the committee shall submit the name of any one whom they may select for the work to the different Presbyteries of the Church, who shall meet within twenty one days of the date on which such notice shall come into the hands of the Moderator or Clerk, and report their decision to the convener of the committee, who shall be authorized to assume that Presbyteries who neglect to answer shall be held as concurring in the proposal made by them; the committee to be guided by the decision of a majority of the Presbyteries. Further, that the committee be empowered to provide outfit and passage, and fix the salaries of missionaries.

P. 43.—Your committee regret that they cannot report much progress in the matter of a Foreign Mission during the past year. At an early meeting after the last meeting of Synod the suggestions contained in last year's Report were then taken into consideration; and eventually the committee resolved to take steps towards sending two missionaries to Vancouver's Island and British Columbia, for the purpose of gathering together the Presbyterians and such others as may be found willing to receive the Word, with the ulterior view of conjoining with this undertaking, an effort to Christianize the Pagan Aborigines in those regions. It was also resolved to invite to this Mission two ministers of this Church, whom the committee thought qualified to commence such an important work. However, on corresponding with these brethren, the committee found their services were not available, as one of them declined accepting the invitation, and the other declined entertaining the matter under present circumstances. In this position the committee agreed to delay further procedure till the present meeting of Synod. They were induced more readily to come to this decision because they understood that doubts were entertained by some as to the power of this committee to undertake the work of sending ministers or missionaries to New Columbia or Vancouver's Island. Your committee, therefore, ask the Synod to make such a deliverance on the subject as will authorize the committee to proceed in sending missionaries to those regions.

Respecting the financial affairs of this Mission,—according to the Report presented to the Synod at its last meeting, there was at that time a balance in hand of £596 3s. 1d. During the past year, a sum of £300 has been contributed chiefly by congregational collections. There is, therefore, at present in your treasury about £900.

Finally, your committee would earnestly solicit the special attention of the Synod to the present state of your Foreign Mission, to the claims that the westerly portion of our own continent has on our prayers and ministrations, and to those agencies, which as a Church, we should employ, to aid in the introduction

of the period when "The people which sat in darkness shall have seen a great light; and to them which sat in the region and shadow of death, light shall have sprung up."

HAMILTON, 1860, p. 31.—The Synod called for the report of the Committee on Foreign Missions. The same was given in and read by Mr. Lowry, convener.

On motion, made and seconded, it was agreed to receive and sustain the report and re-appoint the committee with Mr. R. F. Burns, convener. A communication from Nova Scotia was remitted to the committee, that they might prepare and forward a reply. The committee consists of R. F. Burns, convener, *et al.*

—Report of the Committee.

P. 53—The Foreign Mission Committee beg leave to report, that immediately after the last meeting of Synod there was correspondence held with several ministers of this Church with the view of securing the services of one who might be appointed as a missionary to British Columbia. The result of this correspondence is, that no appointment of such a missionary has as yet been made.

Your committee would suggest to the Synod the propriety of considering whether there should be any modification of the instructions given to the committee by the Synod at its meeting last year.

Your committee would also report that a communication has been received from the Foreign Mission Committee of the Synod of the Presbyterian Church in Nova Scotia, requesting the co-operation of this Church in sustaining and extending the missionary operations of that Church among the members of the Greek Church in Turkey. To this request your committee would earnestly invite the consideration of the Synod. In the opinion of your committee, the entertaining of this proposal is not incompatible with a sincere desire to carry out the resolution of the Synod to establish a Mission in British Columbia.

6.—*Invitation to the Rev. Dr. Duff of India.*

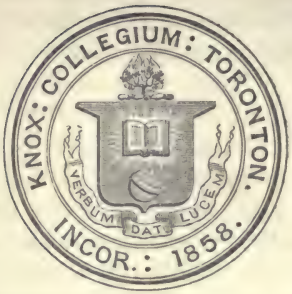
HAMILTON, 1853, p. 13.—The Synod then took up an overture from the Presbytery of London, to the effect that the Synod

address to Dr. Duff, of Calcutta, now in Scotland, an earnest invitation to visit Canada, and address the congregations of the Church on the subject of christian missions. Various members of the Presbytery of London were heard in support of the overture, when on motion made and seconded, it was resolved;—

That in prospect of a visit being paid to the Churches of the United States, by Dr. Duff of India, or whether he shall visit the States or not, this Synod do hereby address that distinguished minister and eminently successful missionary, in the language of earnest and affectionate entreaty, that he may be pleased before he returns to the much loved scene of his evangelistic labours, to pay a visit to this and the other Provinces of British North America, and occupy as many of our pulpits as he may have time and strength to undertake; and the Synod earnestly recommend to their ministers and members, to make collections on all such occasions, on behalf of the missions to India, under the care of the General Assembly of the Free Protesting Church of Scotland; and they appoint the following ministers and elders a committee of Synod to arrange for the suitable reception of Dr. Duff, and the carrying out the objects of his visit to this country, to wit: The Moderator, Dr. Burns, Mr. Irvine, Mr. Young, Mr. Webster, Mr. McMurrich. Dr. Burns, convener.

Toronto, 1854, p. 24.—Dr. Burns, as convener of the committee for the reception of Dr. Duff, reported that that eminent missionary had visited the United States and Canada, and that the Synod's Committee had endeavoured to the best of their ability to make the necessary arrangements for his reception amongst us. These had been carried out successfully, and the visit of Dr. Duff to our principal cities, and his various addresses had been the means of much satisfaction, and it is hoped of edification to our people.

The Synod having heard this statement unanimously concurred in the tenor of it, and agreed to record their high sense of the benefits which had accrued from Dr. Duff's visit, and their earnest wishes for his continued usefuluess in the great work to which the Head of the Church has called him.



College Seal.

CHAPTER VII.

Knox College, Toronto.

1.—*Preliminary proceedings.*

Kingston, 1844, p. 11.—The Synod agreed to recommend Presbyteries to inquire after young men of pious character and suitable gifts who may be aiming at the ministry, and to use all competent means for directing and forwarding their education. The Synod also agreed to write to students who adhere to this Church, to report their adherence as soon as possible to the Presbyteries within whose bounds they reside.

Commission, Hamilton, August 1844. Vid. Missionary Record' Sept. 1844, p. 12—On the subject of the education of students the clerk was instructed to write to the Colonial Committee of the Free Church of Scotland seeking their aid towards furthering the studies of the divinity students—Presbyteries recommended to look out for pious youths and encourage them to devote themselves to the ministry; also to take into consideration, and report their views to the Synod on the expediency and practicablity of having one Seminary for liberal education, with a boarding establishment under prudent and christian management, founded within the bounds of each Presbytery—and one or more Theological Professorships within the bounds of the Synod.

2.—*The first Professors appointed.*

TORONTO, 1844. p. 16—The Clerk read a letter from Dr. Burns of the Free Church, Paisley, expressing his readiness, in certain circumstances, to devote himself to the work of instructing the students for the ministry in our Church. The Synod agreed to take up this letter in connection with the subject of the education of students.

TORONTO, 1844, p. 26.—The Report of the committee of the whole house on the education of students, was brought up, and the same having been read and considered, and variously amended, the Synod ordained as follows:—

1. That an interim Professor of Divinity be appointed, and that Mr. King be appointed to the office for the ensuing session.

2. That there shall be a Professor of Literature and Science for conducting the studies of young men aiming at the ministry, and that Mr. Esson be appointed to this office.

3. That the Professors be for the present stationed at Toronto.

4. That the Synod undertake to provide a suitable maintenance for the Professors, and making arrangements for having the students suitably boarded.

5. That it be recommended, as it hereby is, to congregations, in which there are young men of decided and approved piety who are giving themselves to the ministry, to assist and encourage these in their studies as their circumstances may require.

6. That the following members consitute a committee on the education of students, viz.: Mr. Rintoul (convener,) Mr. Gale, Mr. Harris, Mr. Bayne, Mr. Cheyne, ministers, and Mr. Westland, Mr. McLellan, Mr. Webster, Mr. Dixon, elders; and that their duty be to provide for the accommodation of the Professors and students, to superintend the raising of funds, and generally to watch over the Institution. The ministers in the committee to constitute a sub-committee for assisting the Professors with their counsel, in any matter regarding the education of the students.

Mr. King having been called on by the Moderator, to undertake the instruction of the divinity students for the ensuing session, expressed his willingness to do so.

Mr. Esson was requested to accept the office of Professor o Science and Literature, when he craved time for consideration, before giving an answer: the same was allowed, and he was instructed to send his answer to the convener of the education committee, they being authorised in the event of Mr. Esson's declining the office, to make another appointment. The committee on education were also instructed to report on a suitable salary for the Professors of science and literature, before the rising of the Synod. Also to report on the letter of Dr. Burns, read at the third session.

TORONTO, 1844, p. 27.—The Education Committee reported a resolution for the adoption of the Synod, on the letter of Dr. Burns, and the same having been considered and amended, was agreed to as follows:—

The Synod feeling that in present circumstances they are unable to decide whether their contemplated Theological Institution shall be located at Toronto or Montreal, or what the precise and permanent arrangement of the institution shall be, yet rejoicing to hear that there is the prospect of Dr. Burns of Paisley being settled at Toronto, as pastor of the Church there; and being well assured of his eminent gifts and abilities, they do nominate and appoint the said Robert Burns, D. D., minister of Free St. George, Paisley, to be the Professor of Theology, and to have the charge of training the young men for the holy ministry,—this appointment being of course subject to any contingency arising either from the Synod's resolving to separate, at a future time, the office of the professor from that of the pastor, or from such circumstances in the progress of the Church and the condition of the public educational institutions of the country, as may affect the decision of the Synod in regard to the establishment of a permanent institution, or the locality in which it may be most advantageously placed.

And the Synod farther commission and empower Dr. Burns, as their Professor of Theology, to collect books, funds, and philosophical apparatus, amongst the friends of the Presbyterian Church in Europe, so that every facility may be furnished for the education of candidates for the ministry; and they enjoin the Moderator to

transmit an extract of this minute, with a suitable letter to Dr. Burns, pressing it upon him, to close with, and accept of this appointment; and they further request the Rev. J. Macnaughtan to take with him a duplicate of this minute, and use his influence with Dr. Burns, to repair to Canada at as early a day as his arrangements will admit of.

3.—*Professor's Stipend and College opened.*

1844, p. 36.—A report from the Committee on the Education of Students for the ministry was read, and the same was sustained and adopted, and in terms thereof the Synod resolved—*First.* That the salary of the Professor of Literature and Science shall for the present be £200 per annum, exclusive of house rent.—*Secondly*—That the Seminary be opened, if practicable, for the reception of students, on the fifth day of November next. *Thirdly.* That the committee be instructed to examine all such students as may apply for admission to the Seminary, and assign those whom they admit their place in the curriculum of study. *Fourthly*—That the committee shall report to the Synod, at the next ordinary meeting, the plan of a permanent Theological College. *Fifthly*—That the committee be authorised to issue suggestions to Presbyteries as to the acquirements which they should seek in students before recommending them for admission to the Seminary: and to propose, if they shall see fit, an address on the duty of young men of competent gifts and piety to consecrate themselves to the ministry of the Gospel.

4.—*College Committee appointed.*

Cobourg, 1845, p. 42.—The Synod called for the Report of the Committee on the Theological Institution, when the same was given in and read. The Synod unanimously sustained and approved of the Report, resolved in terms of recommendations (1844) respecting the Professors: that the appointment of Dr. Burns, as Professor of Divinity, be declared to be final, and that the appointment of Mr. Henry Esson, as a Professor of Literature and Philosophy, be confirmed.

The Synod appointed the following committee, to be known by the name of the College Committee, as recommended in the Report, with authority to carry into effect the various recommendations of the Report, specially those which respect additional Professors and the course of study, viz: Mr. William Rintoul, convener; Mr. Alexander Gale, Mr. James Harris, Mr. Mark Y. Stark, Mr. John Bayne, Mr. George Cheyne, Mr. Thomas Alexander, ministers; and Mr. James Paterson, Mr. James F. Westland, Mr. Andrew Jeffrey, and Mr. John Redpath, elders. The Professors and Treasurer to be members *ex officiis*.

HAMILTON, 1846, p. 73.—The Synod resumed the consideration of the Report of the College Committee, after full conference on all the suggestions and recommendations, the following motion was unanimously agreed to. The Synod having maturely considered *seriatim* the various suggestions and recommendations of the College Committee, agreed to record their unanimous and deep sense of the importance of this institution to the welfare of the Church, and the necessity of placing it on a more extensive and efficient basis, and appoint the following committee:—Mr. Rintoul, (convener), Dr. Burns, Mr. Clugston, Mr. Reid, Mr. Hamilton, Mr. McTavish, to consider several points which have been brought under the attention of the Synod, viz., the incorporation and name of the institution, the number of Professors, the erection of suitable buildings, and the establishment of an academy for the training of youth in the branches of education preliminary to a collegiate course, and of a boarding-house for the accommodation of students and scholars, and the best way of raising funds for the ordinary expenses of the institution and for the erection of buildings; and, in reference to the views on these points expressed in the Synod, to draft a scheme of instructions for the guidance of the College Committee in regard to them, and to report at the afternoon sederunt on Monday. The Synod appointed the following committee, viz., Professor Esson, Mr. Leishman, Mr. Boyd, the Moderator, Mr. Smellie, Mr. Reid, to prepare regulations in regard to the admission of students, and the course of study in the College as now constituted.

5.—"*Knox College*" *Designated.*

HAMILTON, 1846, pp. 86-7.—The Report of the committee on the suggestions and recommendations contained in the College Report, was read and approved, when, on motion made and seconded it was agreed that the College shall be called "KNOX COLLEGE"—and, in conformity with the recommendations of the Report, that the College Committee to be appointed shall take the steps indicated in the Report for raising funds, obtaining a site in Toronto for College buildings, establishing an Academy or High School, and appointing a Master for the same; and the Moderator was instructed to correspond with the Colonial Committee of the Free Church of Scotland, for the immediate appointment of an additional Professor of Theology from the list of five ministers of the Free Church of Scotland submitted by the committee.

The Synod appointed the following members, the College Committee for the ensuing year:—The Moderator, Mr. Rintoul, convener; Dr. Burns, Mr. Esson, Mr. Harris, Mr. Gale, Mr. Stark, Mr. Cheyne, Mr. Roger, Mr. Reid, Mr. Alexander, Mr. Hamilton, Mr. Gordon, Mr. Leishman, Mr. Clugston, ministers; Mr. Westland, Mr. Paterson, Mr. Burns, Mr. Davidson, Mr. Redpath, Treasurer Mr. McMurrich, elders;—seven to be a quorum for ordinary business, and nine a quorum for the meeting at which a Master for the Academical Institution shall be elected, while the committee shall not proceed to make an election until thirty days shall have elapsed after a resolution to elect shall have been come to, or until after the chairman has summoned a meeting for this purpose, through the *Record* or otherwise.

Mr. Esson, in name of the committee on the admission of students, gave in a report on the course of study to be pursued in the College, which was read and sustained, when it was resolved to refer the same to the College Committee for their guidance in the interim, with instructions to them to revise the same, and submit it to the Commission for their approval.

KINGSTON, 1847, pp. 14-15.—The Report of the College Committee was called for, and was read by Mr. Rintoul, convener,

Mr. Buchanan, deputy from the Free Church of Scotland, pre-

sented a motion, and addressed the Synod and congregation in connection with it. The motion was seconded by the Hon. John Macdonald, and unanimously carried. It is as follows :—

That the Synod, with the full recognition of their great unworthiness as a Council of the Church, and of the much unprofitableness and sin which attach to the general members thereof, and their congregations, are specially called on in the view of the success with which God has thus far crowned their efforts for educating the youths who have been led to devote themselves to the ministry, to acknowledge His grace and kindness to us as a Church, and to ascribe to Him the praise and glory.

Mr. Robb moved that the Report be received, and the thanks of the Synod tendered to the convener and to the members of the committee for the attention and care bestowed by them on the important trust committed to them, and addressed the Synod in connection with the motion. John Redpath, Esq, seconded the motion and addressed the meeting—it was unanimously carried: when the Moderator, in the name of the Synod, tendered thanks to Mr. Rintoul, the convener, and the same were duly acknowledged.

It was then moved by Mr. Hamilton, who spoke in support of the motion, seconded by Dr. Dickson, and unanimously carried: That the Report be referred to the following members as a committee to consider its various details, and to prepare a series of resolutions in regard to the same, to be submitted to the Synod at an early session, viz.:—Mr. Rintoul, Mr. Bayne, Mr. Robb, Mr. Gale, Mr. Hamilton, ministers; and Hon. John Macdonald, John Redpath, Esq., Dr. Dickson, Mr. McMillan, elders.

Mr. Bayne called the attention of the Synod to the altered circumstances of the Church at the present time, especially as these are brought out in the College Report, from what they were when, on the tenth day of July, one thousand eight hundred and forty four, and in the immediate neighbourhood of the present place of meeting, the Synod first met after the separation from the body that continues in connection with the Established Church of Scotland, and the grounds of thanksgiving to the great Head of the Church, for that change in our circumstances.—The Synod, there-

upon, on Mr. Bayne's motion, unanimously agreed to offer up thanks to God.

A portion of the 72nd Psalm was sung, beginning with these words, "The city shall be flourishing," and Mr. Rintoul, on the call of the Moderator, offered up prayer and thanksgiving.

6.—*Resolutions on Professors, Students and General Management.*

KINGSTON, 1847, pp. 25,–29.—The Synod called for the Report of the committee for drafting resolutions founded on the statements and recommendations of the College Report, when a series of resolutions was submitted by the committee and read and these having been considered *seriatim* and variously amended, were unanimously adopted. The tenor whereof follows:—

I. That the Report be printed in the *Record*, under the direction of the College Committee with all due despatch, and circulated as extensively as possible.

II. That the Synod acknowledge through a letter from the Moderator, to the Moderator of the General Assembly of the Free Church of Scotland, the obligations under which this Church has been anew laid to the Free Church for the seasonable mission of the Rev. Robert McCorkle of St. Ninians, Scotland, as Professor of Divinity, during last session.

III. That the Synod record their sense of the obligations under which the Church has been laid to Mr. McCorkle for his valuable labours in various departments of instruction in the College, for last session, also to the Rev. William Rintoul, for his valuable services in the department of Hebrew and Biblical Criticism, and that the Moderator tender the thanks of the Synod to these brethren.

IV. That the Synod confirm the appointment of the Rev. Alexander Gale, Principal of the Academy, as Professor of Classical Literature in Knox College.

V. That the Synod approve of the diligence of the College Committee, in regard to the establishment of the Academy, and record their purpose to countenance and encourage it.

VI. That the Synod, in conformity with the recommendation in the Report of the College Committee, and for the reasons set forth in the said Report, viz. the provisional union of the Profes-

sorship of Theology with the pastoral office, in the first appointment of Dr. Burns to the professorship,—the increase of students requiring the undivided services of a Professor in the department of theology—and the difficulty of obtaining one, who should be nominally or really, an associate or second Professor, resolve to separate, as they hereby do separate, the Professorship of Theology in Knox College, from the Pastorship of the congregation of Knox's Church, Toronto; and declare, that the Professor who shall be appointed, shall, for the time at least, be sole Professor of Theology.

VII. That the Synod having respect to the many services rendered to the Presbyterian Church of Canada by Dr. Burns, especially his zeal and diligence in collecting books for the Library of the College, previous to his leaving his native land, his valuable prelections to the students of Theology and his watchfulness over their spiritual interests, for two successive sessions, shall record, as they now do, their sense of the great obligations to him, under which the whole Church has been brought, and tender him their grateful acknowledgments—the Synod, regretting that from the unlooked for absence of Dr. Burns from the Province, an opportunity has not been afforded of conferring with him respecting these arrangements; the urgency of the circumstances of the College requiring, that they should be gone into without delay.

VIII. That the Synod deeply regretting that their endeavours, heretofore, to procure a Professor of Theology, have been ineffectual, shall depute a minister of the Church, to proceed home without delay, and confer with the Colonial Committee of the Free Church of Scotland, respecting the appointment of a Professor, and in concurrence with said committee, to choose a fit and proper person to be Professor of Theology. The deputy to be instructed by the Synod's College Committee, as to the terms on which the appointment shall be made, and as to the other interests of the College in particular, and the Church in general, on which he shall confer with the Colonial Committee.

IX. That the Synod called on Mr. Bayne of Galt, to undertake this mission.

X. That the College Committee be authorised in terms of the

recommendation of the Report, to procure additional assistance in the work of teaching:—the deputy to confer with the Colonial Committee on this matter, and endeavour in concurrence with them, to procure a suitable labourer for the department requiring to be supplemented.

XI. That from the approximated estimate of the expenditure necessary for the College, during the year on which we are now entering, as well as arrears of last year, salaries of Professors and assistants, rent of College buildings, assistance to the Academy, extension of Library, expenses of deputy and incidentals, the Church would require to raise the sum of £1200—and that the Synod now, in dependence on Divine strength, engage to endeavour to raise this sum; and that for this object the College Committee are now instructed to issue an appeal to the whole Church, on this subject, and to call on such ministers and other agents as they may see fit, to visit and address congregations and stations on the subject, and as far as practicable to bring the claims of the College before every member and adherent of the Church.

XII. That the Synod approve and adopt the recommendation of the College Committee, for the government and direction of the College by a General Committee, who, shall have, at least, three stated meetings during the year, and an acting sub-committee, with such powers as they may see meet to delegate to them.

XIII. That the General Committee shall issue such interim regulations respecting the admission of students into the College, and the course of study to be pursued, especially, defining the qualifications and acquirements that shall be sought in all applicants for admission into any of the literary and philosophical classes, and into the Divinity Hall.

XIV. That the Synod recognizing the great importance of providing to the utmost, for the spiritual instruction of the youths in attendance on the Academy and College, authorise the College Committee to provide such special service for the students and pupils of the Academy, on the Lord's day, as they may see fit; such arrangement to be made in concurrence with the Presbytery of the bounds.

XV. That the College Committee shall have no power over the

students in regard to the appointing them to the office of catechist; but shall simply certify to Presbyteries, any whom they may deem fit for the office.

XVI. That in any matters not provided for in the foregoing resolutions, the committee be left to a wise discretion and the counsel of the Commission.

XVII. That as Mr. Jas. Duncan, the student sent us by the Free Church of Scotland, has, as has been certified by the Clerk of the Presbytery of Montreal, been pursuing his studies in Theology during the last winter under the direction of said Presbytery, and with the concurrence of the College Committee, he shall be regarded as having made the same progress in the curriculum as though he had attended the winter Session at Knox College.

The Synod in consideration of the unanimity and zeal with which the foregoing important resolutions on the subject of the College had been discussed and adopted, resolved that, at the close of this session thanks should be tendered unto God for this token of his favor.

The Synod appointed the following committee for the government of the College for the ensuing year:—

The Moderator, Mr. Rintoul (convener), Mr. Robb, Mr. Bayne, Mr. Stark, Mr. Cheyne, Mr. Reid, Mr. Smart, Mr. Boyd, Mr. McDowell, Mr. Wardrope, Mr. Johnston, Mr. Lochead, Mr. Clugston, Mr. Leishman, Mr. Henry, Dr. Burns, Mr. Esson, Mr. Harris, Mr. Gray, Mr. Gale, ministers: Mr. Jeffery, Mr. McAlister, Hon. John McDonald, Mr. James Hall, Dr. Robert Edmondson, Mr. Durie, Mr. Redpath, Mr. McMillan, Mr. Davidson, Mr. Burns, Mr. Steen, Mr. Fraser, elders: John McMurrich, Esq., Gen. Treasurer, Samuel Spreull, Esq. Treasurer to the Bursary Fund: the first meeting to be held in Kingston to-morrow, to appoint the sub-committee.

The Synod in conformity with the ninth resolution in the College Report, called on Mr. Bayne, through the Moderator to undertake the mission to the Colonial Committee of the Free Church of Scotland,—Mr. Bayne was persuaded to consent to the call.—The Synod agreed that at the devotional exercises of to-morrow morning, special supplication shall be offered up to God for

His protection to Mr. Bayne on his mission, and for the guidance and direction of the Spirit of grace and wisdom to him and the Committee of the Free Church of Scotland, in their choice of men who may prove faithful and effective instructors of the rising ministry of this Church.

The Synod referred the supply of Mr. Bayne's pulpit, in his absence, to the Home Mission Committee.

This session was closed with prayer and thanksgiving to the great Head of the Church, for the unanimity and zeal with which the resolutions respecting the College have been passed.

In conformity with the resolution of the Synod, at the session of last evening, prayer was offered up in behalf of Mr. Bayne and the object for which he is about to proceed to Britain. Mr. Robb led in this exercise.

7.—*Appointment of Dr. Willis and Mr. Rintoul.*

Toronto, 1848, p. 29.—Mr. Bayne in name of the Committee, on the College Report, submitted a draft of resolutions, the same was read and the Synod without a vote adopted the resolutions, and resolved accordingly:—

I. That the Synod record their gratitude to the Great Head of the Church for the measure of success which has attended their efforts in connection with this Institution, and the sense they entertain of the obligations under which they are thereby laid to increased diligence in promoting the interests of an Institution so closely connected with the extension and prosperity of the Presbyterian Church of Canada.

II. That the Synod approve of the diligence and faithfulness of the College Committee and especially of the brethren on whom the work of instruction in Knox College has been devolved, and in particular record their satisfaction at having secured the services of one so highly qualified for this office, and whose labours during the past session have proved so efficient as the recently appointed Professor of Theology, the Rev. Dr. Willis.

III. That the Synod have peculiar pleasure in acknowledging the liberality of the members and friends of this Church in responding to their appeal for the funds necessary for the support of

the Institution, and the debt of gratitude which they owe to the Free Church of Scotland for the generous donation of £300 Stg. for the same object.

IV. That for the management of the Institution for the ensuing year, the Synod re-appoint the General Committee with the addition of the name of Dr. Willis. The committee to choose their own office-bearers, with the following instructions.

1.—That they shall make such arrangements as they may see meet for the careful examination of all applicants for admission into the preparatory and theological departments, and for superintending the usual examinations and competitions for Bursaries during, or at the close of the session.

2.—That they shall take immediate steps by correspondence with the Colonial Committee and the Presbyterian Church of Ireland, or otherwise, to procure the services of a well qualified Tutor whose department shall be that of English and Classical Literature and general mental training.

3.—That they shall use diligence in procuring the funds necessary for the effective maintenance of the Institution, and that for this purpose they are authorised to use such steps as may appear necessary.

5.—That the arrangements of the course of study and the internal discipline of the College shall, during the ensuing session, be committed to the Professors. Dr. Willis to be Chairman of the Professors' Court.

6.—That the appointment of the Rev. Wm. Rintoul as Professor of Hebrew be sanctioned as an *interim* appointment, but that the final arrangement as to this department be deferred until it become apparent what provision is to be made for the Chair of Oriental Literature in King's College, and how far the liberality of the people will sustain the Synod in increasing the permanent staff of Professors.

7.—That the General committee be empowered to fix the salaries of Mr. Rintoul and of the Tutor above referred to, and also to co-operate as heretofore in the administration of the Toronto Academy.

8.—That a committee be appointed to draw up, after consulting with the Professors of Knox College and the Professors of New College, Edinburgh, a constitution for the College, including arrangements as to the government, discipline, and curriculum of study, and as to the standard of attainments to be required of applicants for admission, coming either from congregations in connection with the Synod, or from other quarters—to transmit said scheme when prepared to Presbyteries for advice, and to report to the Synod at their next meeting: and that the said committee shall consist of the following members; Mr. Bayne, Mr. Robb, Mr. Stark, Mr. Reid, Mr. Gregg, Mr. Boyd, Mr. Leishman,—Mr. Reid, convener.

9.—That the Synod tender their thanks to the Treasurers of the General and Bursary funds, and request their continuance in office.

8.—*Boarding-House instituted.*

TORONTO, 1849, p. 7.—The Synod called for the Report of the College Committee. The same was read by Mr. Gale, Secretary to the committee. Various relative papers and documents were at the same time laid on the table of the Synod. The Report was sustained.

1849, p. 9.—The Synod resumed the consideration of the Report of the College Committee, and had lengthened discussion and conference on the subject. It was afterwards moved by Mr. Bayne, and seconded by Mr. Robb, and unanimously agreed to:—

That the members of the Professors' Court be requested to prepare such regulations applicable to the admission and examination of the students of Knox College, as their experience would lead them to recommend for the adoption of the Synod, and to report as early as possible during the sitting of the Synod.

It was agreed to resume the subject of the College Report in the afternoon.

1849, p. 11.—The Synod had lengthened conference and discussion on various points of the Report of the College Committee. Mr. Burns made an *interim* Report on the Funds of the College Committee. The Synod resolved,—

That a full report on this subject, setting forth all the receipts, expenditure, and responsibilities, of the committee, shall be presented on Tuesday.

After farther discussion, it was moved by Mr. Bayne, seconded by Mr. Smellie, and agreed to :—

That the College Committee be instructed to make such arrangements as they may deem desirable and find practicable, for providing a Boarding-House suitably superintended, for the benefit of the students attending Knox College, who may wish to avail themselves of such an establishment.

9.—*Constitution for the College.*

1849, pp. 25-26.—Mr. Reid, in behalf of the committee for drafting "a Constitution for Knox's College, including arrangements for its government, discipline, and curriculum of study," reported that he had, in accordance with the directions of last Synod, written to Dr. Cunningham, of the New College, Edinburgh; but had received no answer; that he had prepared a very general outline on the subject entrusted to the committee; and that being unable to convene its members he had transmitted the outline to the Professors of Knox College to obtain their assistance in filling it up.

Mr. Gale, in behalf of the Professors' Court reported a draft, prepared in consequence of the remit, from the Synod. Tne draft was read, when on motion made and seconded it was agreed.—

That the Synod approve generally of the draft submitted by the Professors' Court, remit the same to them with instructions to put it into proper form, and transmit it forthwith to Presbyteries who are hereby enjoined to report their opinions on the proposals contained in the same, on or before the 1st of March, 1850, in order that the Professors' Court may prepare a Report, exhibiting the views of the Church, as thus obtained, to be laid before the Synod at the next ordinary meeting.

And farther, that in the meantime the Professors' Court be authorized to take the recommendations of the Report, for their guidance in conducting the business of next session, so far as they find it practicable and expedient.

(This interim constitution gave general powers of discipline to the Senatus or Professors' court, and committed the general affairs of the College to a large committee appointed annually by the Synod. Nothing further was done in this matter till the years 1858 and 1859.—See Act of incorporation and regulations for the management of the College.—Ed.)

That the following committee be appointed to consider the present and prospective state of the College fund, with authority after conference with the professors, to determine whether any and what reduction can be effected in the present College expenditure, so as to bring it within the probable annual contributions of the Church, consistently with the efficiency of the institution—to meet, and, if practicable, to come to some final determination on the matters immediately after the close of the Synod; instructing them also to make an appeal to the Church in behalf of the funds of the institution.

That the Professors' Court be continued; and that the College Committee for the current year shall be, viz.

1849, p. 26.—That with a view to the promotion of the preliminary training of our young men, and in order, also, to advance the interests of christian education generally, in connection therewith, the Synod earnestly recommend to the members of the Church at large, and especially those resident in Toronto, to sustain the Academy—approve generally of the suggestions of the Report on the subject—and authorise and request such as may be engaged in conducting the preliminary training in the College to render what aid they can in the superintendence and training of the youth in the Academy—and the College Committee are instructed to bring the suggestions and recommendations of the Report concerning the Academy, before its present directors.

10.—*Proposed Act of Incorporation.*

TORONTO, 1850, p.. 15—The Synod had read a draft of a Bill of Incorporation for Knox College. It was agreed that the said draft should lie on the table, to be taken up in connection with the Report of the College Committee at a future session.

TORONTO, 1850, p. 29.—Mr. Gale gave in a Report from the Committee on King's College, and Dr. Willis, gave in the Report of the College Committee which were read. After deliberation, it was agreed.—

That these Reports be received and sustained, and that the thanks of the Synod be given to these committees, for the attention which they have given to the matters entrusted to them-That the College Committee be Messrs. McKenzie, Robb, Roger, Gregg, R. Boyd, Wardrope, Gordon, Stark, Gale, Bayne, and, Rintoul, ministers; Hon. M. Cameron, Hon. G. McDonald, Dr. Dickson, John Fraser, G. Davidson, J. Burns, W. Notman, J. Gibb, J. Redpath, J. McMurrich, S. Spreull and James Shaw, Esquires, together with the Professors. That the committee endeavour to get such arrangements in the University of King's College as will answer the purpose of Knox College. And that it be entrusted to the committee to make such arrangements in the internal economy of Knox College as they deem best, for the purposes of promoting its objects, and the advancement of the students in the prosecution of their studies.

The Synod took up the consideration of the draft of a bill for the incorporation of Knox's College, when after deliberation it was agreed, to refer the same to the Presbytery of Toronto, that they may still further correspond with the Church regarding its details, and, especially with the Presbyteries; with authority to said Presbytery by and with the concurrence of a majority of the other Presbyteries in the draft, or in alterations and amendments of the same, to take steps to have it passed into law.

KINGSTON, 1851, pp. 9–10.—The Synod called for the Report of the College Committee. The same was given in by Dr. Willis, and read. On motion made and seconded, it was agreed that the Report be received and approved of. Mr. Burns gave in the accounts of the College Boarding-House it was agreed to refer them to the Finance Committee.

The Synod appointed as a Committee on Finance, Mr. Shaw, convener, Mr. McLellan, Mr. Fisher, Mr. Brodie and Mr. Durie, with instructions to report on the state of the Funds of all the schemes of the Church for the past year, and to report also the

congregations that have failed to contribute to the College, or any of the other schemes of the Church for three years past, or such other period as they may see fit.

The Synod called for the Report of the Presbytery of Toronto on the draft of a Bill for the Incorporation of Knox College. Dr. Burns on behalf of the Presbytery, reported that they had transmitted a draft to the several Presbyteries of the Church requesting their observations on the same, and that they had received no Reports except from the Presbyteries of Hamilton and Montreal.

The Synod agreed to enter on the consideration of the draft, and the same was read. Thereafter the Synod proceeded to consider it clause by clause.

The Preamble, referring to the Establishment of Knox College and the necessity of its being incorporated, was agreed to.

Clause 1, incorporating such parties as the Synod may name as the President and Council of Knox College, and restricting the annual income above all charges of management to £5,000, was agreed to.

Clause 2, which enacts that the Professors shall be appointed by the Synod, or by any body to which they may delegate the power, and that the Professors shall hold their offices *ad vitam aut culpam*, was agreed to with this alteration, viz: that the words "or by any body to which they may delegate the power of appointment," shall be omitted, and also with the proviso that in the event of a vacancy occurring, the College Council may make what provision they deem best for the instruction of the students, until the meeting of Synod.

1851, p. 10.—The Synod resumed consideration of the draft of the Bill for the Incorporation of Knox College. Clauses third and fourth, enacting the establishment of a College Council, and defining the powers and duties of the Council, were read. After lengthened discussion it was agreed to postpone the further consideration of them untill to-morrow.

1851, p. 14.—The Synod then resumed consideration of the draft of the Bill for the Incorporation of Knox College.

Clause 3, which enacts the establishment of a College Council, to consist of all the permanent Professors, and twelve members to be appointed by the Synod, of whom six shall be ministers, and six elders or members in full communion, seven being a quorum for the transaction of business; two ministers, and two of the other assessors, elders or members of the Church to retire annually, who may, however, be re-elected by the Synod; the Senior Professor of Theology to be permanent President, was agreed to.

Clause 4, which defines the powers and duties of the Council, was agreed to, with exception that the salaries of the Professors shall be regulated by the Synod—not by the Council.

Clause 5, which declares the College to be a Theological College, and gives power to confer Degrees in Divinity, and no other, was agreed to.

Clause 6, which provides for the establishment of a Court, to be called the College Senate, or Professors' Court, was then taken into consideration, when it was moved by Mr. Macgregor, and seconded by Mr. Bayne,—

1. That in addition to the regular Professors, the Synod appoint five Assessors, of whom three shall be ministers, and two elders or members of the Church, to sit and act with the Professors in the Professors' Court.

It was moved in amendment by Dr. Burns, seconded by Mr. Smith.—

2. That in the Professors' Court, the Professors shall be assisted by five Assessors, of whom three shall be ministers, to be named by the Synod, and by such honorary Professors as the Synod may see meet from time to time to name for particular departments.

The roll was called and the votes marked, when there voted for Mr. Macgregor's motion twenty-three, and for Dr. Burns's, seventeen. The Synod accordingly resolved in terms of Mr. Macgregor's motion; from which Dr. Burns dissented in his own name, and in the name of those who may adhere to him, for reasons to be given in.

With this alteration, and the omission of the word "tutors" the clause was agreed to.

1851, p. 15.—The Synod then resumed consideration of the draft of the Bill for the Incorporation of Knox College.

Clause 7, which gives power of Visitation to the Synod was agreed to.

Clause 8, which refers to the manner in which the College property shall be held, was then taken up, when after reasoning, it was agreed to refer the clause to a committee, consisting of Dr. Burns, convener, Mr. Willis, Mr. Wardrope, Mr.Bayne, ministers, and Mr. Shaw, Mr. McMurrich and Mr. Burns, elders,—the committee to report on Monday forenoon.

The remaining clause was thereafter agreed to.

1851, p.26—The Synod resumed consideration of the Report of committee on the 8th clause of the Act for the Incorporation of Knox College, when after reasoning, it was agreed to refer the matter to Presbyteries with instructions to them to take steps for obtaining the views of the congregations within their bounds as to the provisions for securing the property of Knox College, and report before next meeting.

Reasons of dissent from the decision of the Synod, on the sixth clause of the draft of the Act for Incorporating Knox College were given in by Dr. Burns.

The same were read, and ordered to be entered in the Record of Dissents.

The Synod appointed the following committee to superintend Knox College during the current year, viz., Mr. McKenzie, Mr. Roger, Mr. R. Boyd, Mr. Wardrope, Mr. Gordon, Mr. Stark, Mr. Gale, Mr. Bayne, Mr. Rintoul, ministers; and Mr. John Fraser, Mr. Davidson, Honourable M. Cameron, Honourable John McDonald, Dr. Dickson, Mr. John Burns, Mr. Gibb, Mr. Redpath, Mr. McMurrich, and Mr. Shaw; together with the Professors,—Dr. Willis, convener.

Kingston, 1852, pp. 9-10.—The Synod then called for the Reports of Presbyteries on the 8th clause of the proposed Charter of Incorporation for Knox College. Reports were given in by the Presbyteries of Hamilton, Cobourg, Kingston, Brockville, and Montreal. The Reports were read, and after discussion the following motion was agreed to, viz:

The Synod considering the varieties of opinions on the subject of the Charter in question, and considering farther, that one great benefit contemplated by the proposed Charter has been practically gained by the admission of a representative of the Church and College into the Senate of the University of Toronto, delay, in the meantime, any application for such Charter.

11.—*Interim arrangements for Literary Studies—Curriculum.*

1852, p. 9.—The Synod then called for the Report of the College Committee, which was given in and read by Dr. Willis, convener.

On motion made and seconded, it was agreed to receive the Report, and to appoint a committee to confer with the Professors on the subjects referred to in the Report, and report to the Synod at a future diet. The committee to consist of Mr. Bayne, convener, Mr. Reid, Mr. Young, Mr. Gregg, Mr. McPherson, Mr. Lowry, Mr. Ure, and Mr. Fraser, ministers; and Mr. Paterson, Mr. Ferrier, Mr. McLellan, and Mr. Burns, elders.

1852, pp. 20-21.—The Committee to whom was referred the consideration of the various points contained in the College Report, gave in a Report.—The Report being maturely considered, was adopted. and in terms thereof, the Synod resolved.—

1. That, considering the increasing facilities, throughout the Province, for the preliminary training of applicants for admission to Knox College, no permanent provisions for this object is required to be made, in connection with the College; but that, as it is desirable that some interim arrangement should be made, the Professors' Court be empowered, after conference with the College Committee, to make such arrangement as they shall see fit, charging the College Fund with any additional expense which may be necessary; which, the Synod are of opinion, will not be to any great extent.

2. That the Professors' Court be instructed to prepare a full draft of what they consider necessary as to the curriculum of study, and to report to the ensuing Synod.

3. That the attention of the Professors' Court be called to the

great importance of the student's being carefully trained *for public reading and speaking*.

4. That a responsible Librarian be appointed to take charge of the valuable and increasing Library connected with the College; his salary not to exceed £20 per annum.

5. That, while it is regarded as inexpedient, at present, to make any general appeal to the people, for the raising of funds for College Buildings, or the endowment of Professorships, the attention of the Church be directed to these most important and necessary objects.

6. That the College Committee be empowered to make arrangements about the Boarding-House, with the injunction that if they see fit to continue that establishment, they endeavour to free the College Fund as much as possible, of any expense in connection with it.

12.—*Appointment of Professor G. P. Young.*

HAMILTON, 1853, pp. 9-10.—The Synod then called for the Report of the College Committee which was given in and read, by Dr. Willis, convener. On motion made and seconded, the Synod sustained the Report, and appointed a committee to consider the various matters embraced in it, and especially the vacancy occasioned by the death of Professor Esson, and report at a future diet; the committee to consist of the Moderator, Mr. Bayne, Dr. Willis, Mr. Young, Dr. Burns, Mr. Ure, Mr. Irvine, Mr. Lowry, Mr. Roger, Mr. Gregg, Mr. Clark, Mr. McLeod, Mr. D. Fraser, Mr. McMurray, Mr. Wardrope, and Mr. Thomas McPherson, ministers; and Mr. McMurrich, Mr. Redpath, Mr. Ferrier, Mr. A. Smith, Mr. Shaw, Mr. Morgan, Mr. Gibb, Mr. Court, and Mr. Clark, elders—Mr. Young, convener.

1853, p. 22.—The committee appointed to consider the various matters embraced in the Report of the College Committee for the past year, and especially the vacancy occasioned by the death of the late Professor Esson, presented their Report. On motion made and seconded, the same was sustained, and the Synod in terms, thereof resolved.—

1. That a second Theological Professor be appointed.

2. That a committee be appointed to make enquiry as to a suitable person to fill the office of second Professor of Theology, and that the committee be empowered, when they have the prospect of securing the services of one whom they judge suitable, to report the same to the Moderator of Synod, who is instructed to call a *pro re nata* meeting of Synod to make a final decision in the matter. The committee to consist of Mr. Gale, convener, Dr. Willis, and Messrs. Lowry, McMurrich and Henning.

KINGSTON, 1853, pp. 30–31.—(*pro re nata*) The Report of the committee appointed to look out for a suitable person to fill the situation of second Professor of Divinity in Knox College, was given in and read. The Report embodied the following recommendations, with reference to the designation, status and duties of the Professor to be appolnted viz :—

1. That the proposed Professor shall be designated as "Second Professor of Divinity in Knox College."

2. That in regard to the duties of this Professorship, the management of his classes, and the treatment of the various departments of study assigned to him in the curriculum, his authority shall be, in all respects, co-ordinate with that of the Primarius Professor.

3. That there shall be assigned to the superintendence of the Second Professor of Divinity, the departments of Logic, Mental and Moral Philosophy, and the Evidences of Natural and Revealed Religion.

The Report further specified the various steps that had been adopted by the committee in the matter; and concluded with unanimously recommending the Rev. George P. Young, of Hamilton, as a suitable person to fill the situation in question.

On motion made and seconded, it was unanimously agreed to receive the Report, and approve the diligence of the committee in the matter entrusted to them.

A memorial was read from Mr. John Redpath and Mr. James Court, suggesting the postponement, in the meantime, of any appointment of a second Professor.

It was moved by Mr. Wardrope, seconded by Mr. McLeod, and unanimously resolved.

1. That the Synod, in accordance with the recommendation of the committee, do appoint, as they hereby do, the Rev. George P. Young "Second Professor of Divinity in Knox College;" adopting and sanctioning the recommendations of the committee in regard to Mr. Young's designation, status and duties in the College; and that, in the meantime, his salary be not less than £300 per annum.

2. That the Synod release Mr. Young, as they hereby do, from his present charge, in order that he may be enabled to give his attention to such arrangements as he may find it necessary to make for the discharge of the important duties now to devolve upon him.

Mr. Webster, who appeared as commissioner from the Session and congregation of Knox Church, Hamilton, addressed the Synod with reference to the feelings and desires of the congregation in view of the removal of the pastor.

Whereupon it was moved, seconded, and unanimously resolved.—

That the Synod have heard with pleasure of the disinterested conduct of the congregation of Knox Church, Hamilton; and agree to grant them such supply as they may have it in their power to give, and in every competent way to further the views of the congregation as represented by their commissioner; and further recommended to the various Presbyteries and Sessions to co-operate, as far as possible, with the Presbytery of Hamilton, and the Session of Knox Church there, in affording such supply as the vacant congregation may desire.

13.—*Purchase or Erection of College Buildings.*

TORONTO, 1854, p. 8.—The Synod then called for the Report of the College Committee, which was given in and read by Dr. Willis, convener of the committee.

The Synod, generally, approved of the Report, and appointed the following committee; viz.:—Mr. Clark, Mr. Lowry, Dr. Bayne, Mr. Boyd, Mr. Roger, Mr. Gregg, Mr. Scott, Dr. Willis, Professor Young, ministers; and Messrs. Henning, Donald Kennedy, Court, A Smith, Shaw, McMillan, McMurrich, and Jeffrey;—Mr. Clark convener, to consider the points brought out in the Report, and prepare a deliverance to be submitted to the Synod.

1854, pp. 13-14.—The committee appointed to consider the various points embraced in the College Report, presented a Report embodying the following deliverance, which the Synod adopted, viz :—

1. The Synod is of opinion that an effort should immediately be made for building a College; and with a view to this appoints a committee to draw up an address to the various congregations of the Church on the subject of College buildings, to collect subscriptions for that object, to choose and purchase a site when the proper time shall have arrived, and to report progress to the Commission in October; power being granted to the Commission to give what injunctions it deems proper to the committee in regard to the actual erection of buildings, to such an extent as the state of the fund may warrant.

2. As a considerable time must elapse before the contemplated College can be raised, the Synod empowers the College Committee to retake for two years the two houses at present occupied in Front street, at the rent of £85 per annum for each.

14.—*Literary Classes—Boarding-House—Bursaries.*

3. It being necessary to make some arrangement for carrying on the preparatory classes, in consequence of Mr. Laing's acceptance of the pastoral charge of the congregation in Scarborough, the Synod directs the College Committee to engage the services of Mr. Smith, Head Master of the Toronto Academy, to take charge of the preparatory classes of English, Latin, Greek and Mathematics. At the same time impressed with a conviction of the importance of a thorough English education, the Synod requires its students at an early state of their curriculum, to be fixed by the College Committee, to take advantage of the classes for English composition and literature in University College.

4. The Synod directs the College Committee likewise to enter into an arrangement with Mr. Smith, in regard to the superintendence of the Boarding-House.

5. The Synod does not think is necessary that any provision should in the meantime be made by the Church for teaching the Hebrew language but directs its students to attend the Hebrew

classes in University College, or such other institutions as the Professors' Court may approve of.

6. The Synod place the management of the Bursary Fund in the hands of the committee, to apply the money—*first*, for the payment of Bursaries offered for eminence in different departments of study; and *next*, for aiding the young men who may wish to devote themselves to the work of the ministry, but may be unable to enter upon, or to proceed with, their studies from want of means; it being understood that the committee shall be at liberty to consider applications on behalf of such parties only, as have been recommended by their respective Kirk Sessions and Presbyteries.

15.—*Supplementary Lectures.*

7. The Synod remits to the College Committee to consider the subject of supplementary lectures, and empowers the committee to invite any party to prelect on a particular branch, if they think this desirable; leaving it with the College Committee at the same time to nominate the assessors for the Professors' Court.

8. The Synod appoints the next Session of Knox College to commence on the 1st of November, 1854, and to end on the last day of April, 1855.

9. The Synod appoints Professor Young's salary to be £400 per annum.

16.—*Aid from the Free Church dispensed with.*

1854, p. 23.—The Synod, considering the present prosperity of the country and the favourable position of the College Fund, authorized the College Committee, if they shall see cause, in acknowledging the generous aid rendered by the Colonial Committee of the Free Church of Scotland to Knox College in years past, to inform them that such aid may now be dispensed with.

17.—*Hebrew Classes.*

Montreal, 1855, p. 12.—The Synod then took up the consideration of the College Report.

On motion made and seconded, it was agreed.—That the Report of the College Committee be received and approved; and the Synod express the satisfaction and thankfulness with which they have learned the harmony and prosperity of the Institution during the

year; that the Synod accept and adopt the curriculum of study submitted in the Report, but expressing their strong opinion of the desirableness of bringing the Hebrew classes at as early a date as possible under the direct care of the College, call the serious attention of the College Committee to this subject, and empower the committee, if they shall see fit to make arrangements for having the Hebrew taught by any of the Professors, or of the ministers of the Church; that the Synod appoint the Professors, with S. Spreull, Esq., and G. Brown, Esq., M. P. P., to be a committee to confer with the authorities of the University College, with a view to have the classes of that Institution made more available than at present to the students of this Church.

The Synod further, in accordance with the recommendation of the Report, appoint the following committee for the superintendence of the College for the year, viz:—from the Presbytery of Toronto, Revs Dr. Burns, Dr. Willis, Prof. Young, Messrs. Reid, Harris, Wightman, Ure, McTavish, Laing & Gray ministers, with Messrs McMurrich, Jas. Shaw, John Shaw, G. Brown, S. Spreull, and A. McGlashan. From the Presbytery of London, Messrs. Scott and Ross, ministers, with Mr. Begg, elder. From the Presbytery of Hamilton, Messrs. Irvine, Inglis, Young, and Alexander, ministers, with Mr. Fisher, elder. From the Presbytery of Cobourg, Messrs. McLeod and Roger, with Mr. Turnbull, elder. From the Presbytery of Kingston, Messrs. Gregg and Wilson, ministers, with Mr. Mathews, elder. From the Presbytery of Brockville, Messrs. Boyd and McMurray, ministers. From the Presbytery of Ottawa, Messrs. Wardrope and Duncan, ministers, with Mr. Hay, elder; and from the Presbytery of Montreal, Messrs. W. B. Clark and D. Fraser, with Mr. Redpath, elder; Dr. Willis and Prof. Young, joint conveners; Messrs. John Scott, Robt. Irvine, John Laing, J. M. Roger, W. Gregg, J. B. Duncan and D. Fraser, were appointed corresponding members of the committee, in terms of the recommendation contained in the Report.

18.—*Literary Curriculum.*

1855, p. 26.—The committee have been instructed to prepare, and to lay before the Synod, a curriculum which it could

recommend for the Synod's adoption, beg respectfully to submit the following:—

Preliminary Class.—For those who, on examination, are not found qualified to enter upon the course properly so called. Arithmetic and Mathematics; English Grammar; Elements of Civil History; Elements of Latin and Greek.

Non-Theological Course.

1. First year—Classics; Mathematics; English Composition.

2. Second year—Classics; Junior Philosophy, (Logic and Metaphysics;) Physical Science, (Natural Philosophy, Chemistry, or Natural History;) History and English Literature, (Junior Department.)

3. Third year—Senior Philosophy, (Metaphysics and Ethics;) Junior Hebrew; Physical Science, (Geology;) History and Literature, (Senior Department.)

Theological Course.—See Rules for management of the College.

19.—*College Building and Deed of Trust.*

TORONTO, 1854, *pro re nata* MS. Minutes.—After lengthened discussion, the following resolutions were unanimously adopted in regard to the tenure of the College property:—

1. That the property to be acquired for the erection of a College shall be held in trust, and managed by seven trustees.

2. That such trustees shall be elected in manner following, that is to say: each congregation on the Roll of the Synod shall, on or before the first day of May in each and every year, make choice of one individual, being a member of the Church, whose name shall be returned to the Synod clerk on or before the first day of June; that on the first day of the annual meeting of Synod the Synod shall nominate a committee composed of an equal number of ministers and elders, which committee shall forthwith proceed to elect from among the individuals named by the several congregations the necessary number of trustees.

3. That in the event of one-third or more of the congregations of this Church, or of the ministers and congregations together, seceding at one time, professing to carry out more faithfully the principles of the Protest made at Kingston in the year one thou-

sand eight hundred and forty four, there shall be an equitable division of the College property according to the number of adherents and the amount at first contributed; such division to be made by arbitrators mutually chosen.

4. That a committee be appointed to prepare, after taking such legal advice as they may think proper, a draft of a deed in accordance with the foregoing resolutions; such draft to be submitted at the meeting of the Synod in June next.

MONTREAL, 1855, pp. 16–17.—The Synod called for the Report of the College Building Committee, and also of the committee appointed to draft a Deed for the holding of College property. Reports were given in and read.

It was moved by Dr. Burns, and duly seconded.—

That the proceedings at the special meeting in November last, regarding the College, be approved generally, and that the committee be re-appointed with instructions to obtain a trust deed on the principle of the model deed for congregations; approve of the method proposed in the minute of the date referred to for the election of Trustees; limit the anticipatory disruption clause to the ministers and elders of the whole Church at the time, and the committee is instructed on obtaining such a deed to proceed forthwith to receive donations and subscriptions to the extent of at least £10,000, and to obtain suitable plans and estimates, the result to be submitted to next Synod, or if the committee choose, to a meeting to be especially called.

It was moved by Mr. Archibald Young, and duly seconded.—

That the College building proposed to be erected in connection with the Synod of the Presbyterian Church of Canada, shall be vested in Trustees, chosen by the respective congregations, according to the resolutions passed at the *pro re nata* meeting of Synod, only that those shall be held elected, who have the greatest number of votes, to be held for the Synod, holding the principles recognised in the Standards of this Church.

It was moved by Mr. McLaren, and duly seconded.—

That the Synod having taken into consideration the subject of deeding the College property, declare in favour of a deed which secures the property to the principles of our Church as at present

defined in the Standards of this body, the property to be held by Trustees, elected annually by the Synod.

It was agreed that the last two motions should be put to the House against each other, which having been done, a majority supported the motion made by Mr. McLaren.

The first motion, viz: that made by Dr. Burns, and Mr. McLaren's motions, were then put to the House, when 39 voted for Mr. McLaren's motion, and 20 for Dr. Burns' motion.

Mr. McLaren's motion was then declared to be carried, and in accordance with it, the Synod re-appointed the committee, instructing them to obtain a deed in accordance with the motion now passed, and on obtaining such a deed, to proceed to receive donations and subscriptions, and to obtain suitable plans and estimates, the result to be submitted to next Synod, or if the committee choose, to a meeting to be especially called.

20.—*Bursary Fund and Inspection of Students.*

London, 1856, pp. 8–9.—The Synod then called for the Report of the College Committee. The same was given in by Dr. Willis, convener, and was read. The Synod, after lengthened deliberation on the Report, adopted the following resolutions, viz:

1. That the College Committee be instructed to adopt measures for bringing the Bursary Fund before the ministers and congregations of the Church, with the view of sustaining it, as a means of assisting young men in their preparations for the work of the ministry.

2. That, as regards the tutorship, things remain as heretofore, Mr. Smith being retained for another year as head of the Boarding-House, and as a tutor; the committee being empowered to make any other arrangement, should this not be carried into effect.

3. That it shall be the duty of the College Committee to correspond with Presbyteries respecting their mode of superintending students, with the view of securing, as far as possible, the uniform observance throughout the Church of the Synod's arrangements on this head; to obtain from Presbyteries an annual report relative to the students under their inspection, and present a

digest of these annually to the Synod; to attend the opening and closing of the Hall, and to receive, and lay before the Synod an annual report regarding the state of the Hall, including the report of the Professors of the means which they have taken to promote the improvement of the students under their inspection. In case, likewise, of the College Committee being satisfied, from the reports of the Professors or from other sources, that it would be unadvisable for a young man to continue to prosecute his studies with a view to the ministry, it shall be the duty of the committee to recommend such student to give up his Theological studies, and to betake himself to some other vocation.

21.—*Students as Catechists.*

4. That the Synod approve of the suggestions in the Report, that, as a general rule, students at College should not be required to go out as catechists, till they have passed the first year of their Divinity course, leaving it to the College Committee to decide on any exceptional calls on their service, and that, during the session, no student should be required to do public Sabbath duty more than on six Sabbaths, and that in this case, also, any extra demands should be in all cases submitted to the approval of the Professors.

5. That the Synod, in accordance with the recommendation of the committee, change the time of the opening of the College session from the 1st November to 1st October, and the time of closing from 1st May to 1st April.

The College Committee was appointed as follows:—

From the Presbytery of Toronto, Dr. Willis, Professor Young, Mr. Reid, Dr. Burns, Messrs. Lowry, Ure, McTavish, ministers; and Messrs. McMurrich, Shaw, and Spreull. From Presbytery of Hamilton; Messrs. Irvine, Inglis, McRuar, Young, Alexander, ministers; and Messrs. Dickerman, Hopkins, Mitchell, and M. Young, elders. From Presbytery of London, Messrs. Scott, Ross, McKenzie, McLaren, Ball, ministers; and Messrs. Clark, Smith, Gunn, and Douglas, elders. From Presbytery of Cobourg, Messrs. McLeod, Roger, and John Smith, ministers; and Messrs. Riddle and Rutherford, elders. From Presbytery of Kingston, Messrs. Gregg, Wilson, and Pearce, ministers; and Dr. Holden and Mr.

Matthews, elders. From Presbytery of Brockville and Ottawa, Messrs. Wardrope, Duncan, Smith, and Dr. Boyd, ministers; and Messrs. McLaren, Nicol, and Sherwood, elders. And from the Presbytery of Montreal, Messrs Clark, Fraser, Kemp, and Anderson, ministers; and Messrs. Court, Redpath, and McBean, elders; Dr. Willis, convener.

22.—*Purchase and Conveyance of College Property.*

1856, p. 13.—The Synod called for the Report of the Committee on College Buildings. The same was presented by Mr. Reid.

On motion made and seconded, it was agreed, to receive and approve the Report generally, and to return thanks of the Synod to the committee, and especially to Mr. Reid, for the diligence and zeal which had been manifested in the matter of the purchase of buildings for College purposes.

The Synod appointed Messrs. Court, McMurrich, Cattanach, Ferrier, Mitchell, with Messrs. Kemp, Laing, Gregg, D. Fraser, W. McLaren, and Dr. Willis, to consider the matter of the Deed, and to report at a future Diet.

1856, p. 16.—Mr. Court presented a Report from the committee appointed to consider the matter of deeding the College property. On motion made and seconded, it was agreed—

That the report be sustained, so far as relates to the temporary conveyance of the College property to Messrs. Reid, Jeffrey, Redpath, Ferrier, and McConkey, for such purposes as the Synod shall hereafter determine, and that further consideration of the Report be adjourned till Tuesday afternoon.

23.—*Appointment of Professor Burns D. D.*

1856 p. 18.—The College Committee presented a Report on the subject of the establishment of a new Chair in Knox's College. Whereupon it was moved by Mr. D. Walker, seconded by Mr. Smellie, That the Report be received and sustained, and in harmony with its recommendations the Synod agree—

1. That a third Theological chair be established in Knox College.

2. That Professor Young be loosed from the chair of Evidences and appointed to the chair of Exegetical Theology, and that the third Professor have charge of the departments of Church History and Evidences.

3. That the Rev. Dr. Burns be appointed to the third Theological chair, with a salary of £400.

4. That the Presbytery of Toronto, be instructed to take the necessary steps for carrying out this decision.

It was moved in amendment by Mr. Ross, seconded by Mr. McRuar, That it is not, in the circumstances expedient to appoint Dr. Burns to the third Theological Chair.

The roll was called and the votes marked, when 71 voted for the motion, and 10 for the amendment; 15 declining to vote.—Dr. Burns was accordingly appointed Professor of Church History and Christian Evidences in Knox College.

24—*Act for Incorporation of College.*

1856 p. 19.—The Synod resumed the consideration of the question of deeding the College Property.

After full discussion, the following decision was come to :—

That this whole subject be remitted to the following committee, viz., Messrs. Kemp, Fraser, Reid, Court, Redpath, Spreull, and Ferrier, Mr. Court, convener; with instructions to take legal advice, and draw up a Trust Deed on the following principles :—

1. That the College property be bound to the principles of this Church.

2. That the election of Trustees to hold the property shall be made by this Synod, the names of those, from whom Trustees shall be elected, being sent annually or triennially to the Synod by congregations, according to a plan to be matured by the committee now to be appointed, and further that the question of managers, and of the constitution and election of a board of management, be postponed till next meeting of Synod.

On motion made and seconded, it was decided that there should be no clause, making provision for the contingency of any future disruption.

The Synod also resolved, that the Building Committee be instructed to take steps towards erecting an addition to the College Buildings immediately, and houses for the Professors as soon as funds shall be obtained; and that the committee be instructed, also, to take steps for raising funds for the purpose, and that Presbyteries be instructed to co-operate with them, by sending deputations to each congregation and station within their bounds.

The Building Committee was appointed as follows:—Dr. Willis, Dr. Burns, Messrs. Young, Reid, Lowry, Irvine, Inglis, Clark, Scott, McLeod, Gregg, and Duncan, ministers; and Messrs. Spreull, Shaw, McMurrich, Court, Fisher, Dickerman, Osborne, Young, Dewar, Cowan, and Heron, elders. Mr. Reid, convener.

KINGSTON 1857, p. 13.—The Synod called for the Report of the College Committee, and the same was given in by Dr. Willis, convener, and read. There was also laid before the Synod, a statement of the position of the College Fund.

The Synod thereafter proceeded to consider the Report of the College Committee, and after lengthened deliberation it was, on the motion of Mr. Kemp, seconded by Mr. Wilson, resolved,

That the Synod sustain the Report; regret to find that the contributions from the congregations of the Church, in behalf of the ordinary College Fund, do not amount to the required expenditure,—anticipating, however, that this deficiency will yet, for the most part, be made up by the contributions still to be received. The Synod further, considering the importance of maintaining, without embarrassment the Theological Institution of the Church urge upon the ministers, office-bearers, and members of the Church, to take this matter into their serious consideration, and remit the subject for the considerate attention of Presbyteries, Sessions, Deacons' Courts, and Managers of congregations, and that it be earnestly recommended that the moneys to be raised for the above purpose be raised by subscriptions.

1857 p. 15.—Mr. Court, convener of the committee appointed to prepare a draft of deed of the College property, laid on the table a draft of an Act of Incorporation, which, in the opinion of the committee appeared to be the most expedient mode of arranging

this matter. This Report was ordered in the meantime to lie on the table.

1857, pp. 15–16.—The Synod then resumed consideration of the College Report. It was moved by Mr. Ure, seconded by Mr. Cheyne.—

That it be agreed to dispense, for the present year, with a regular tutorship, in connection with the College, and that it be remitted to the College Committee, to make the best arrangement in reference to this matter, that circumstances may admit of.

It was moved by Mr. McLaren and seconded by Mr. Inglis.—

That the Synod convinced that the tutorship is still required in Knox College, instruct the committee to take an immediate step to secure an interim Tutor.

After discussion, Mr. Ure's motion was carried by a majority and adopted.

The following resolutions were adopted, after discussion, with reference to the College.—

That all necessary arrangements, with reference to the Boarding-House be remitted to the College Committee, it being an instruction to them that such arrangements as shall be made, shall not make the Boarding-House a burden on the College Fund.

That according to the recommendation of the College Committee, a principal be appointed to Knox College, and that Dr. Willis be chosen to that office.

That the attention of Presbyteries be again directed to the regulations of the Synod, in regard to the examination of students, recommending them to give special attention thereto, and appointing Reports of the Presbyteries to be sent to the convenor of the College Committee on or before the 31st of May.

It was remitted to the College Committee to make arrangements as to the time of commencing and closing the College Session.

The College Committee was appointed.

1857, p. 17.—The Synod then took up consideration of the draft of Act of Incorporation embodied in the Report of the committee.

It was unanimously agreed to receive the Report, and approve

of the diligence of the committee entrusted with the duty, and to proceed to read and consider the draft section by section.

The preamble was agreed to, with the exception, that the name of the College shall be "Knox College" instead of "The John Knox College."

Section 1st was read and approved, with the exception of 'three years' for 'one year' as the period within which real estate acquired by the College shall be sold.

Section 2nd was read and approved, with the omission of one clause beginning with the words 'with the concurrence,' and ending with the words 'as the Synod shall prescribe.'

The Synod resumed consideration of the draft of the Act of Incorporation for Knox College.

Section 3rd was read and adopted with certain modifications.

Section 4th was read and adopted.

Section 5th was read and adopted.

Section 6th was read and adopted with the addition of three elders or members of the Church to form the College Senate Section 7th was read and adopted, Section 8th was read and agreed to with certain alterations, viz., that the Board of Trustees should be composed of 24 persons appointed by the Synod, of whom one fourth may be ministers, the rest to be office-bearers or members of the Church in full communion.

Section 9th was read and adopted, with certain modifications.

1857 p. 21.—The Synod proceeded to consider the draft of Act of Incorporation for Knox College.

Section 10th was adopted, with certain alterations rendered necessary by alterations in the previous sections. Section 11th was read, and ordered to be deleted. Section 12th was read, and agreed to. Section 13th was read, and agreed to.

It was then, on motion made and seconded, resolved, that the Synod agree to the draft as now amended.

The Synod re-appointed the committee as follows, viz.: Mr. Kemp, convener, Messrs. Fraser, Redpath, Court, Reid, and Ferrier, instructing them to have the draft engrossed, and to take steps for having it brought before the Legislature.

The Synod appointed the above named members, together with

the Professors of the College, and Messrs. Scott, Ure, Gregg, Dr. Bayne, Dr. Irvine, Messrs. Wardrope, Laing, and A. Skinner, to be a committee to draw up rules for the regulation and management of the College.

The Synod appointed the following committee, viz.,—Messrs. T. Wardrope, the Moderator, the Clerk, Mr. S. C. Fraser, Dr. Irvine, Mr. Archibald Young, Mr. Clark, and Mr. Ferrier; Dr. Irvine, convener, to prepare a list of trustees whose names shall be inserted in the Act of Incorporation.

(The Act will be found in full in the minutes of 1857 page 21, but as it was considerably altered before passing the Legislature it need not be printed here.)

1857, p. 26.—The Synod called for the Report of the College Building Committee. The same was given in and read. It appeared from the Report that there had been received, during the year, the sum of £1,851 1s. 8d., and that there had been expended the sum of £1,951 17s. 5d., including interest on purchase money unpaid; the cost of the additions to the College Buildings being £1,508 10s. 8d. The Synod agreed to receive and sustain the Report, and tender thanks to the committee for their diligence. The Synod farther discharged the committee, and remitted to the College Committee to take steps for visiting all the congregations, which have not yet contributed to this important object, and renewed their instructions to Presbyteries to co-operate with the College Committee in this matter.

Hamilton, 1858, p. 8.—The Synod then called for the Report of the committee appointed on the Act of Incorporation for Knox College. The report was given in by Mr. Kemp, convener, who detailed the proceedings of the committee, and the various steps taken for having the proposed Act of Incorporation passed into law. After full discussion, the following motion was agreed to:

The Synod receive the report of the committee, tender their thanks for the diligence they have shown in the matter committed to their care; re-appoint said committee with the addition of Mr. M. Y. Stark, minister, and Messrs. A. Jeffrey, A. Fraser, and A. Mitchell, elders; and with reference to the points they have sub-

mitted to the Synod for consideration, approve of the alterations which they have made in the Act, and instruct them to endeavour to get said Act passed into law without delay.

25.—*College Finances.*

1858, pp. 17–18.—The Synod then proceeded to call for the Report of the College Committee. The same was given in by Mr. Gregg, convener.

After discussion, the following deliverance was agreed to, viz.

That the Report be received and sustained, and in view of the paramount importance of the Theological Seminary to the welfare of our Church and country, adopt its recommendation for the appointment of a day of special prayer on its behalf; and further, that the thanks of the Synod be tendered to the Rev. Dr. Burns and the Rev. D. Fraser, for their energetic and successful efforts in Great Britain and Ireland on behalf of the College Building Fund, and to the Colonial Committee of the Presbyterian Church of Ireland, and of the Free Church of Scotland, as well as to christian friends in these countries, and in England, for their liberal donations to this Institution. The Synod also would express their thanks to the convener and members of the committee for their diligence and regret to find that the income of the College has not yet met the necessary expenditure, and again urge upon Presbyteries and office-bearers of the Church the necessity of increased contributions, and remit to the College Committee to be appointed the consideration of any special measures that may be required to liquidate the present arrears on the ordinary College Fund. The Synod further appoint the first Sabbath of November as a day of special prayer throughout the Church in behalf of the College.

The College Committee was appointed.

—*Extract from Report.*—1858.

1858, p. 43.—It belongs also to the committee to Report that the debt on the building has been very considerably reduced during the past year. Upwards of £2000 have been paid on account of building and improvements. The whole amount now due on the original purchase is £2,678, on which interest is payable at the rate of 6 per cent. The principal is payable in January, 1862, or at any time previous, as the Synod may wish. For the reduction

made on the debt, the committee is chiefly indebted to the contributions received in Scotland and Ireland by Dr. Burns, and in England, by Mr. Fraser. Among the contributions thus received, the committee desire to notice as deserving of special gratitude, grants of £200 stg. by the Colonial Committee of the Free Church of Scotland, and £300 stg. by the Colonial Committee of the Presbyterian Church of Ireland.

TORONTO, 1859 pp. 12–13.—The Synod called for the Reportof the College Committee, which was given in by Mr. Gregg, convener of the committee, and read.

It was agreed to receive the Report, and proceed to consider the different clauses of the Report *seriatim*.

Thereafter the following resolutions were severally adopted :—

1. With reference to the recommendation anent the class of Sacred Rhetoric, it was resolved, that the Synod learn with satisfaction that additional attention has been given to the instruction of the students of Theology in the department of elocution or pulpit delivery, and approve of the students being still invited to attend upon the weekly instruction given in so important a branch of learning.

2. With reference to Exegetical Theology it was resolved, that the students of the second Theological class, as well as of the first, be enjoined to attend the lectures on Exegetical Theology.

3. With reference to Hebrew it was resolved, that a committee be appointed to take into consideration the subject of the teaching of Hebrew, and to confer with the Professors and report to the Synod; the committee to consist of Messrs. Topp, Clark, Cheyne, Dr. Irvine, Mr. Gregg, Mr. Geikie, Mr. McLaren, and Dr. Bayne, ministers, and Messrs. Court, McMurrich, and Ross, elders,—Mr. Topp, convener.

1859, p. 14.—The Synod then resumed consideration of the Report of the College Committee.

With reference to the missionary labours in which many of the Students are engaged within the bounds of the various Presbyteries, it was agreed that the recommendation of the College Committee be approved, and that Presbyteries be instructed to be more strin-

gent in securing to students a reasonable time for the exclusive prosecution of their studies.

The Synod proceeded to consider that part of College Report bearing on the finances of the College.

It was moved by Dr. Bayne, and seconded :—

That a committee be appointed to investigate the state of the College Funds, and to ascertain generally the amount of debt due by the Synod in connection with its various schemes, and to report to the Synod at its present sitting.

With permission of Synod, Principal Willis read a letter from Mr. Hirschfelder with reference to his mode of teaching Hebrew. The letter was ordered to be transmitted to the committee appointed to consider the subject of imparting instruction in Hebrew to the students of Knox College.

1859, p. 16.—Thereafter the Synod proceeded to take up the remaining portion of the Report of the College Committee.

In amendment to motion previously made by Dr. Bayne for a committee to ascertain the state of the College Fund, it was moved by Mr. S. C. Fraser, and seconded by Mr. J. K. Smith :—

That the Synod deem such committee unnecessary, as they have every confidence in the report of the auditors, and in respect to the legacy of the late James Gibb, Esq., appoint that in accordance with the recommendation of the College Committee, the same be included in the current income and expense account.

On a division the motion of Dr. Bayne was carried, and the Synod appointed the committee.

1859, pp. 18–19.—The committee appointed to investigate the state of the College Fund, presented a Report. The same was given in by Mr. George Davidson, and read.

The following motion was unanimously adopted :—

The Synod receive the Report of the Finance Committee, and approve of their diligence ; express their highest approbation of the manner in which the accounts of the Church have been kept by Mr. Reid ; approve of the recommendation of the Report, and appoint a committee to be called the Select Finance Committee,

who shall be the advisers of the Agent in the management of the various funds passing through his hands, and without whose sanction no money shall be borrowed from any of the schemes of the Church for the temporary relief of another, and that not to a larger amount than $1200; the committee to consist of Messrs. Gregg, and Topp, ministers, with Messrs. McMurrich, Blaikie, and C. S. Patterson,—Mr. Gregg, convener. Remit also to this committee to consider the best method of keeping the Accounts of the Church, and report to the next meeting of Synod.

Further, considering the large deficit in the ordinary College Fund, appoint a committee to consider what steps, if any, it would be desirable to take to extricate the College from its pecuniary difficulties, and to confer with the Professors and report to a subsequent diet.

1859, p. 23.—Mr. Topp, convener of the committee appointed to consider the matter of the instruction of the students in Knox College in Hebrew, and to confer with the Professors, reported that the committee having met several times and having had full deliberation on the subject, were unanimously of opinion that no changes should be made in the teaching of the classes in College till satisfactory arrangements shall have been made for meeting that change, and that as the committee are not prepared in the meantime with any definite proposal, the Synod be recommended to postpone any further action in the matter in present circumstances.

On motion made and seconded, it was agreed to receive and sustain the Report.

26.—An Act to Incorporate Knox College. 22 Vict. Cap. 69.

Assented to 22*na July*, 1858.

WHEREAS a Theological Institution has been for some time, and is now in operation in Toronto, in this Province, under the authority of the Synod of the Presbyterian Church of Canada: And whereas the property now held in trust for the said institution has been acquired from persons who granted or conveyed the same for the purpose of creating an educational establishment, wherein the Theological principles and doctrines of the Presbyterian Church of Canada should be taught, and the said Synod

has petitioned the Legislature for an Act to incorporate the said Institution, under the name of "Knox College"; And whereas it is expedient to comply with the said Petition: Therefore, Her Majesty, by and with the advice and consent of the Legislative Council and Assembly of Canada, enacts as follows:

1. James Gibb, of Quebec; James Court, John Redpath and the Reverend Alexander F. Kemp, of Montreal; John R. Dickson and James Stewart, of Kingston; George Hay, of Ottawa; Andrew Jeffrey, of Cobourg; William Heron and the Reverend Thomas Lowry, of Whitby; Donald McLellan, James Osborne and the Reverend David Inglis, of Hamilton; Morris C. Lutz, of Galt; Charles Allan, of Elora; Alexander D. Ferrier, of Fergus; Andrew Smith, of Woodstock; William Clarke and the Reverend John Scott, of London; Archibald Young, of Port Sarnia; George Brown, Christopher S. Patterson, the Reverend Michael Willis, D. D., and the Reverend William Reid, of Toronto, and all and every such other person or persons as now is or are or shall at any time hereafter be ministers of the Presbyterian Church of Canada or members of the said church in full communion therewith, shall henceforth be a body corporate under the name of "Knox College," and shall continue to be a body corporate, with perpetual succession, and a common seal, and with the powers vested in corporate bodies by "The Interpretation Act," and also with power under the said corporate name, and without license in mortmain, to hold all property now held by the said Institution, or by any one or more persons in trust for the benefit of the said Institution, and to purchase, acquire, have, take, hold and enjoy, by gift, grant, conveyance, devise, bequest, or otherwise, to them and their successors, any estate or property, real or personal, to and for the use of the said College, in trust for the promotion of theological learning and education of youth for the holy ministry, under the authority and according to the principles and standards of the Presbyterian Church of Canada aforesaid, and also with power to let, convey, or otherwise dispose of such real or personal estate, from time to time, as may be deemed expedient, with the written consent of the Synod; Provided always that such real estate so held by the said College hereby incorporated, shall be such and such only as may

be required for the purposes of college buildings and offices, residences for the professors, tutors, students and officers, with gardens or pleasure grounds pertaining thereto; Provided also, that the said College may acquire any other real estate, or any interest therein, by gift, devise, or bequest, if made at least six months before the death of the party making the same, and the College may hold such estate for a period of not more than three years, and the same or any part or portion thereof or interest therein which may not, within the said period, have been alienated and disposed of, shall revert to the party from whom the same was acquired, his heirs or other representatives; and provided also, that the proceeds of such property as shall have been disposed of during the said period, may be invested in the public securities of the Province, stocks of the chartered banks, or other approved securities, for the use of the said College.

2. It shall be lawful for the Synod of the Presbyterian Church of Canada, at its next ordinary meeting after the passing of this Act, to declare, by a resolution or a By-law to that effect and record in the register of proceedings of the said Synod, the Theological doctrines and principles which shall be taught in the said College, or what are the books and documents in which the said principles and doctrines are contained; and suchdeclaration so made and recorded shall be irrevocable in so far as the said College shall be concerned, and shall be held at all times thereafter to contain the Theological doctrines and principles to be taught in the said College, and for the propagation of which the property now held for the said College, or hereafter acquired for the same, shall be appropriated, and to no other.

3. And the said Synod of the Presbyterian Church of Canada shall have power at its next or any subsequent meeting, to appoint and remove Professors and Tutors in such way and manner as to them shall seem good; and shall also have power to make rules and by-laws for the government of the said College, and to alter, amend and annul the same and make other rules instead thereof, and also to constitute a Senate for the said College, with such powers as they may deem from time to time expedient; Also to constitute a board of management for the financial aud other affairs

of the said College not otherwise provided for, in such manner and with such powers and under such conditions as to the said Synod shall from time to time seem expedient; Provided always that such by-laws, rules and regulations be not contrary to this Act or repugnant to the laws of this province.

4. In case the body of Christians known under the name of the Presbyterian Church of Canada, shall at any time or times hereafter, under that or any other name, unite itself with any other body or bodies of Presbyterians adhering to the principles and doctrines mentioned in the declaration to be made according to the second section of this Act, or in the books and documents therein mentioned as containing the said principles and doctrines, or take such other body or bodies of Presbyterians into union with itself, and in case such united body of Presbyterians shall agree to hold and shall hold a Synod once or oftener in each year according to the manner now in use in the said Presbyterian Church of Canada, then and in every such case this Act shall apply to such united body of Presbyterians under whatever name they shall have formed such union, and all rights, powers and authorities by this Act vested in the Synod of the Presbyterian Church of Canada shall be vested in and apply to the Synod of such united body under whatever name or designation such united body may be known.

5. In case the said Presbyterian Church of Canada or such united body as aforesaid shall determine to form itself into two or more Synods, and to form one General Assembly which shall have supreme jurisdiction in such Church or united body, then all the rights, powers and authorities by this Act vested in the Synod of the Presbyterian Church of Canada, or in the Synod of such united body as aforesaid, shall be diverted from the said Synod and be applied to and be vested in such General Assembly; and for the purposes of this Act such General Assembly or Supreme Court shall thenceforth exclusively exercise all the rights, powers and authorities conferred by this Act on the Synod of the Presbyterian Church of Canada.

6. This Act shall be deemed a Public Act.

27.—*Declarations of Principles.*

1859, p. 27.—The Synod in accordance with the terms of the Act passed last session of the Legislature for the Incorporation of Knox College, at this its first session after the passing of the Act, resolved and declared.—

That the principles and doctrines to be taught in Knox College by the Professors and Tutors, or other persons who shall from time to time, and at all times hereafter, be employed or appointed in giving instruction in the said College, shall be such and such only as are consistent with and agreeable to the 'Confession of Faith,' the 'Larger and Shorter Catechisms,' and the 'Form of Church Government,' all which are called 'The Westminster Standards,' and shall comprise all theological learning consistent with the said Standards; Provided always, that the said 'Confession of Faith,' be understood and taken with the explanatory note thereto, agreed upon by the Synod of the Presbyterian Church of Canada, met at Toronto in the year of our Lord, 1854: Provided also, that the said 'Westminster Standards' be taken and understood with such other, or further directions and rules as to Church government, discipline or worship, as may from time to time be prescribed or ordained by the Synod of the said Presbyterian Church of Canada, with the concurrence of a majority of the Presbyteries of the said Church, to be ascertained in such manner as the Synod shall prescribe, and that such regulations and rules be duly recorded in the minute book of the said Synod, and signed by the Moderator and Clerk for the time being of such Synod.

The Synod further instruct their Clerk to register this resolution and declaration in the records of the Synod and in the public Records of the City of Toronto.

28.—*Regulations for the Government and Administration of Knox College.*

1859, p. 28.—Mr. A. F. Kemp, in behalf of the committee appointed at last meeting of Synod, presented a Report with reference to regulations for the government and administration of Knox College, according to the powers granted in the Act of Incorporation, which had now received the Royal assent.—22 Vic. Cap. 69.

The Synod received and sustained said Report, and sanctioned *ad interim* the regulations contained therein, instructing Presbyteries to consider said regulations and report to the Synod next year.

(Approved of as follows by the Synod at Hamilton, 1860.)

(1.) *Board of Management.*

1. There shall be a Board of Management, composed of thirty-five persons, ordained ministers and elders of the Church, of whom seven shall be a quorum for the transaction of all business. The said Board shall be annually appointed by the Synod, and its members shall hold office until their successors be appointed. They shall appoint their own Secretary and Treasurer, who shall keep records and accounts which shall be open to the inspection of the Synod. The Chairman of the Board shall be appointed annually by the Synod, and in the event of no such appointment being made, or, of the death, removal, or resignation of said Chairman, his place shall be supplied by the Board itself.

2. The Board shall be convened, by the Chairman, at least three times a year, and at such time, and in such manner as may be determined by the Synod or by the Board itself.

3. The Board shall have the whole management of the financial affairs of the said College, shall receive and disburse all its moneys, keep and manage all its property, and transact all its business relating to property and money committed to its care, by the Synod or otherwise, and shall exercise all the powers, in regard to property and money, vested in the Corporation of Knox College, by the Act 22 Vic., Cap. 69. In cases where special instruction shall be given by the Synod, in writing under the hand of their Clerk, it shall be the duty of the said Board to act according to such instructions.

4. The Board shall receive annual Reports from the Senate in reference to the departments under the care of said Senate, and shall transmit the same to the Synod along with a Report on all matters entrusted to said Board, and an audited balance sheet of the property and financial affairs of the College.

5. The Board shall further take general cognizance of all mat-

ters pertaining to the interest of the College, and co-operate with the Senate in maintaining its discipline. They shall also take charge of the Boarding department of the College, and make such regulations for its management as they may see fit, and shall appoint all subordinate servants and dismiss and remove the same as they shall see fit.

6. The Board shall have power to appoint an acting sub-committee with such powers as they may deem requisite.

7. The Chairman of the Board shall have charge of the Corporation Seal, shall affix it to such documents as he may be directed by the special instructions of the Board.

(2.) *The College Senate.*

1. The Principal and Professors of the College, together with seven members of Synod, shall be annually appointed by the Synod as a "COLLEGE SENATE," to whom shall be entrusted the reception, academical superintendence, and discipline of the students, and of all other persons within the said College. The SENATE shall take a general inspection of the whole internal arrangements of the College, and of the studies of the students, and shall place said students in that year of the Curriculum to which they may be certified by Presbyteries, or by such other body as the Synod may determine, and shall have charge of the Library and Museum.

2. The Senate shall at the close of each College Session, hold an examination of the student, and present to the Board of Management a Report on the studies of the classes, and on any other matters under its supervision.

(3) *Principal of the College.*

1. The Title of the Principal shall be—"The Reverend the Principal of Knox College."

2. He shall preside in all meetings of the College Senate, and summon such meetings at stated or convenient times. In the unavoidable absence or inability of the Principal, the senior Professor shall summon and preside at necessary meetings of the Senate with the consent of the other Professors. In case of a division, the Principal shall only have a casting vote.

3. He shall preside at the public opening and closing of the College Session.

4. He shall be the medium of communication with, and conduct the official correspondence of the College Senate.

5. He shall have a general superintendence of the studies of the students in accordance with the instructions of the Senate; it being understood that the other Professors shall be responsible only to the Synod for the discharge of the duties entrusted to them.

(4) *Appointment of Professors and Tutors.*

1. That no person shall at any time be employed or inducted into office as a Professor of Theology who is not at the time of his employment or induction an ordained Minister of the Presbyterian Church of Canada; and if a Licentiate shall at any time be appointed, he shall before induction, be ordained to the Holy Ministry in the usual manner by the Presbytery of Toronto, or by a Commission specially appointed for that purpose by the Synod; and all persons if any, who shall be appointed or employed as Tutors, shall at the time of their entrance into office be members of the said Church in full communion therewith, and that said Professors and Tutors shall sign *the Formula* appointed to be signed by Ministers, &c., of the Church.

2. That all Professors and Tutors who shall hereafter be appointed or employed in the said College, shall be appoiuted by the said Synod at its ordinary annual Session, or at any special meeting of the said Synod to be called for the purpose of making such appointments or appointment by notice from the Moderator of Synod for the time being, to be sent to each member of Synod at least fifteen days before the day appointed for such special meeting, such appointment to be made by open vote of the majority of members present at the Sederunt of the said Synod at which the appointment shall be made, or in such other manner as the said Synod shall from time to time by resolution determine and direct to be pursued in making such appointments; Provided always, that any such Professor or Tutor may resign, or may by the said Synod be removed, suspended or deposed from office, according to the laws of the Church, and in case of any such Tutor resigning or ceasing to be such as aforesaid, or in case any such Professor being removed or being deposed from the Ministry in due process

of discipline, such Tutor or Professor so resigning, ceasing to be a member, or being removed, or deposed as aforesaid, shall *ipso facto* cease to be a Professor or Tutor in the said College, and cease to have any emolument or privilege belonging to the said College, and his office shall be vacant.

(5) *Of Sessions; and Admission and Attendance of Students.*

1. The Session or Academical year shall commence on the first Wednesday of October, and end on the first Wednesday of April. There shall be such recess at the end of December as may be fixed by the Senate.

2. No person shall be entitled to rank as a student who has not been certified to the Senate by some Presbytery of the Church, and who has not signed the Album of the College and agreed to submit to its discipline in such form as may be determined by the Senate.

3. Every student shall at the end of each Session apply to the Professors on whose instructions he has attended, for certificates attesting the regularity of his attendance, his proficiency, diligence and general conduct, which certificates shall be presented to the Presbytery of the Church, by whom the said student may be examined for license or for entrance upon the next year of the Curriculum; and before any Student shall be taken on trials for license, he shall present to his Presbytery a certificate from the Senate signed by the Principal, attesting that he has attended all the classes and performed all the duties required by the Church.

4. Cases of an urgent or peculiar nature of attendance on, or absence from the classes of any particular year shall be adjudged upon by the Senate according to the circumstances of each case.

(6) *The Curriculum.*

The Curriculum of study shall be such as may at any time be determined by the Synod, and for the present is for the Theogical course:—

1. First year—Evidences of Natural and Revealed Religion; Senior Hebrew; Church History; Study of New Testament (Greek.)

2. Second year—Systematic Theology; Church History; Hermeneutics and Biblical Cristicism; Exegesis.

3. Third year—Systematic Theology; Hermeneutics and Biblical Criticism; Exegesis; Pastoral Theology.

The Synod remitted to the Senate to report as to the curriculum in the literary or non-theological course.

TORONTO, 1859, 31.—The Synod appointed the following as the Board of Management of Knox College for the present year, viz.: J. Bayne, D.D.,R. Irvine, D.D., R. Boyd, D.D., Messrs. D. Mc Ruar, D. Inglis, R. F. Burns, A. C. Geikie, A. Topp, W. Reid, W. Gregg, R. Ure, J. Laing, J. M. Roger, J. W. Smith, John Smith, A. Wilson, W. McLaren, J. K. Smith, T. Wardrope, J. B. Duncan, D.Wardrope, W. B. Clark, A. F. Kemp, J. Crombie, T. McPherson, J. Scott, J. Ross, ministers; and Messrs. G. Davidson, A. Jeffery, A. McAlister, J. L. Blaikie, W, Kerr. J. Court, W. Clark and Andrew Smith, elders,—Mr. Gregg, Chairman.

The Synod also appointed the following to be assessors in the College Senate, viz.: Messrs. A. Topp, M. Y. Stark, W. Reid, W. Gregg, R. Ure, ministers, with Messrs. Blaikie and Jeffery elders.

The Synod granted leave to the Board of Managers of Knox College to meet at any time between this and next meeting of Synod, such meeting to be called by the Chairman of the Board.

The Report of the committee appointed with reference to the debt on Knox College Ordinary Fund, was called for and given in by Mr Kemp, convener. The Report having been read, it was, on motion made and seconded, unanimously agreed.—

That the Synod having heard the Report of the committee to enquire into the state of the College Finances, receive and adopt the same and resolve—That an office be provided in the College buildings, for the business of the Agent and the Editor of the *Record*, and that an amount equal to the cost of said office be put to the credit of the ordinary College Fund; that the contributions for the ordinary College Fund be relieved from the expenses connected with the agency; that the legacy of the late Mr. Gibb,

which this Synod receive with gratitude, shall be in the meantime appropriated to the ordinary College Fund, the Synod reserving the power to recall it in more prosperous times for a permanent endowment Fund; that further no efforts be made in the meantime to liquidate the mortgage; that the Synod also express their gratification at the general prosperity of the College Fund, and at the perfect correctness with which its accounts have been kept and its finances conducted. Further the Synod instruct Presbyteries to bring the interests of the College under the consideration of congregations.

HAMILTON, 1860 p. 24—The Synod called for the Report of the College Board. The same was given in by Mr. Gregg, Chairman. A Report from the Senate was also read, with reference to the several clauses. On motion made and seconded it was agreed:—

"That the Synod receive and adopt the report, and in accordance with the reccomendation of the Board, appoint the first Sabbath of October as a day of Special prayer in all the congregations of the Church on behalf of the College.

The Synod re-appointed the College Board as follows, viz:—Principal Willis, R. Irvine, D. D., Messrs J. Gillespie, D. McRuar, D. Englis, R, F. Burns, A. C. Geikie, A. Topp, W. Reid, W. Gregg, R. Ure, J. McTavish, J. M. Roger, J. W. Smith, John Smith, A. Wilson, W. McLaren, J. K. Smith, T. Wardrope, J. B. Duncan, D. Wardrope, W. B. Clark, A. F. Kemp, D. Gordon, T. McPherson, J. Scott, J. Ross, ministers; and Messrs. G. Davidson, A. McAlister, J. L. Blackie, Sheriff Sherwood, J. Court, W. Clark and Andrew Smith, elders.—Mr. Topp, Chairman.

The Synod appointed the following members, to form, with the Professors, the College Senate:—Messr. A. Topp, M. Y. Stark, W. Reid, W. Gregg, R. Ure, J. McMurrich and W. Hunter.

29.—*Subjects for Examination of Students by Presbyteries.*

(1.) *For Entrants on Literary Course.*

Latin, Sallust, Catalina. *Greek*, John's Gospel and Xenophon's Anabasis, Book I. Arithmetic. Geography. History of England, and English Grammar.

(2.) *For Students entering second year.*

Latin, Æneid of Virgil, Book VI. *Greek*, Gospels of Matthew, Mark, and Luke. Homer's Iliad, Book VI. Euclid, Books I, II, III, IV, Defs. of V and VI. Algebra, to Quadratic Equations, (inclusive.) Latham's Hand-Book to the English Language. Heeren's Manual of Ancient History. Carpenter's Geology.

(3.) *For Students entering third year.*

Latin, Cicero, Orationes in Catilinam. *Greek*, Acts of Apostles, and Romans. Demosthenes, Olynthiacs. *Statics*, Cherriman's Dynamics. Geology, Hitchcock's. Whateley's Logic. Reid's Essays on the intellectual Powers, to the end of the Doctrine of Perception.

(4.) *For Students entering Theological Course.*

Latin, Horace, Odes, Book 1. *Greek*, I. and II. Corinthians; Ephesians. *Hebrew*, Grammar, part I. Genesis, Chap. 1. to X. Psalms, I to X. *Scripture History*, Pentateuch. Wayland's Moral Philosophy. Astronomy, (Herschel.)

(5.) *The second year Theological Students.*

Latin, Willis's Collectanea Classis Theologicæ, 20 pages. *Greek*, Galatians, Colossians, Philippians, I. and II. Thessalonians. *Hebrew*, Genesis, Chap. XI to XX.; Haggai, Zechariah. *Exegical Theology*, Hodge on the Romans, and Moore on the Prophets of the Restoration. *Evidences*, Butler's Analogy, Alexander's Christ and Christianity. *Natural Theology*, Paley and Chalmers. *Scriptural History*, from Joshua to Malachi.

(6.) *For third year Theological Students.*

Latin, Willis's Collectanea Classis Theologicæ, 20 pages. *Greek*, New Testament *ad aperturam*. *Hebrew*, Genesis, Chap. XXI. to end. Isaiah, Chap. XLI. to end. *Exegetical*, Hodge on the Ephesians. Barnes or Alexander, on Isaiah, Chap. XLI. to end. *Scriptural History*, New Testament. *Ecclesiastical History*, First four centuries and the Reformation. Mosheim and D'Aubigne. *Systematic Theology*, Calvin, Turretine, Hill.

30.—*King's College Toronto.*

TORONTO, 1848, p. 31.—The Synod took up an overture respecting King's College, when after deliberation the following deliverance was adopted.

That this Synod earnestly desire to see the University of King's College freed from its present sectarian management so as to deserve the confidence of the community at large and be available for the general benefit of the youth of this country, and at the same time so constituted as that some sufficient security be provided for the parties occupying chairs therein and placed in the responsible position of instructors of youth, shall be sound in the christian faith, and that their instructions shall be pervaded by sound religious principles.

And this Synod further appoint the following members a committee to watch over any Bill introduced into the Legislature for the amendment of the Charter of King's College, with authority to petition Parliament respecting the same, and to take any other steps they may see meet for the securing the object expressed in this deliverance, to report to next meeting of Synod, viz: the members of the College Committee, with the addition of Mr. McLean, Mr. Boyd and Mr. Wightman, Dr. Burns to be convener.

TORONTO, 1849, p. 7.—Dr. Burns, in behalf of the Committee on the Bill for the amendment of the Charter of King's College, made a verbal report. The Report was sustained.

It was then moved by Dr. Burns, seconded by Mr. McMurray:

1. That seeing that essential changes have been made in King's College by the Legislative Act lately passed, and with the intention of putting the benefits of this literary endowment within the reach of all classes of Her Majesty's subjects in this Province, the Synod resolve to petition for such changes in the internal management of King's College as shall supersede the necessity of a separate literary establishment for our students, and with this view shall name a small committee to hold intercourse with the Commissioners appointed or to be appointed to digest a plan for the adaptation of the studies of that Institution to the present state of this Province and the necessities of Evangelical Churches; resolving at the same time to give every countenance to the Toronto Academy as an elementary Institution, and to maintain in vigorous operation our own Institution in its purely theological character.

It was moved by Mr. Bayne, seconded by Mr. Roger.—

2. That a committee be appointed to consider what alterations

in the internal management of King's College would be sufficient to warrant the Synod in reducing Knox College to a purely theological Institution, to prepare a petition to the Commissioners empowered to make such alterations; embodying the conclusions to which they may come and to report to the Synod at a subsequent session.

After lengthened discussion, the vote was taken, when there voted for Dr. Burn's motion, *five;* for Mr. Bayne's motion, *twenty-eight;* three members declined voting.

Mr. Bayne's motion was accordingly declared to be the deliverance of the Synod.

P. 25.—The Synod called for the Report of the Committee on King's College. Mr. Gale gave in the Report, which was read. After deliberation, the Synod adopted the following resolution:—

Sustain and approve of the Report, and adopt its recommendations, and instruct the committee to put themselves in communication with the Commissioners that may be appointed under the amended College Act; and use every proper means to obtain the alterations recommended by the committee, and the appointment of suitable Professors.

TORONTO, 1850, p. 29.—Mr. Gale gave in a Report from the Committee on King's College when after deliberation, it was agreed:

That these Reports be received and sustained, and that the thanks of the Synod be given to the committee, for the attention which they have given to the matters entrusted to them. That the College Committee endeavour to get such arrangements in the University of King's College, as will answer the purposes of Knox College as they deem best, for the purposes of promoting its objects, and the advancement of the students in the prosecution of their studies.

31.—*University of Toronto.*

HAMILTON, 1860, p. 33.—The Synod took up an overture from the Presbytery of Cobourg, on the subject of University College, and the proposal for a division of the Funds of the University of Toronto and University College. Mr. Laing was heard in support of the overture.

The Synod, on a division, agreed to petition the Legislature against the proposed division of the funds. Dr. Willis dissented.

It was further agreed that a committee be appointed to watch over the interests of the Educational Institutions of the Province, especially those brought under the notice of the Synod.

It was farther agreed, that the Synod recommend to Presbyteries to take into consideration the proposed changes in connection with the institutions of learning, with the view of petitioning the Legislature, if they deem such action necessary.

32—.*Students to be Received and Licensed.*

Mr. Thos. Wardrope.

TORONTO, 1844, p. 21.—Mr. Thomas Wardrope, student of divinity, and teacher of the District School, Bytown, is received as a student for the ministry in this church.

COBOURG, 1845, p. 47.—An application from the congregation at Bytown, in behalf of Mr. Wardrope, student in divinity and catechist was referred to a committee.

P. 49.—The Synod called for the Report of the committee on the case of Mr. Thomas Wardrope, student, when the same was read and sustained, and the Synod, in respect of the highly favourable testimony borne in said Report, to the varied gifts and qualifications of Mr. Wardrope, agreed that the Presbytery of Kingston, should be allowed to take him on trial for license, with instructions to said Presbytery to expedite these trials, as far as is consistent with fidelity in this matter.

Messrs. McKinnon, McColl and Wallace.

1845, p. 60.—Leave having been asked in behalf of the Presbytery of Toronto to take Messrs. John McKinnon, Angus McColl, and Robert Wallace, students, on trials for license, the Synod, satisfied with the testimonials in their behalf from the College Committee, granted leave.

Messrs. McPherson Sutherland and P. Gray.

HAMILTON, 1846, p. 75.—An application was made in behalf of the Presbytery of Hamilton, for leave to take on trial for license Messrs. Lachlan, McPherson, and William Ross Sutherland, students certified as having finished their collegiate course.

An application was also made in behalf of the Presbytery of Toronto, for leave to take on trial for license Mr. Peter Gray, also certified as having finished his collegiate course.

The Synod heard Mr. Rintoul, convener of the College Committee, in regard to the character and attainments of these young men, as manifested in their examination before the College Committee, and their occupation as catechists: when leave was granted.

Mr. Boyd.

1846, p. 76.—The Presbytery of Toronto applied for leave to take Mr. James Boyd on trial for license any time before the next stated meeting of Synod. Mr. Rintoul stated, on behalf of the Presbytery, that the committee had felt disposed at the end of the session in reference to the advanced period of Mr. Boyd's studies and his acquirements, to have recommended him as admissible for license, but that he himself had expressed a desire to study another session at the College: that since the close of the winter session, a strong desire had been expressed to have Mr. Boyd settled in Markham, where he is now labouring as a catechist; and that the Presbytery are now desirous to be authorised to take him on trials for license any time before the next meeting of Synod, if, on farther examination, they deem it expedient so to do. Leave was granted as sought for.

Mr. R. Burns.

An application was made in behalf of the Presbytery of Toronto, for leave to take Mr. Robert Burns, student, on trial for license. Mr. Rintoul was heard in support of the application, and stated that the College Committee and Presbytery were alike satisfied as to the maturity of the gifts and graces of Mr. Burns; that any doubt respecting his fitness for license that was entertained, was on the ground of his age, as he had not yet completed his 20th year, and had not consented to receive license; that the application now made originated in a petition which had been presented to the Presbytery of Toronto, from the First Free Presbyterian Congregation of Kingston, and supported before the Presbytery by commissioners from said congregation; which petition craved the Presbytery to take all competent steps for having Mr. Burns

licensed as a probationer as soon as might be practicable or expedient. The Synod, after deliberation, agreed to refer the case to the Presbytery of Toronto, with instructions to meet with Mr. Burns, and confer with him, and in the event of his consenting to receive license to bring the case before the committee at the autumnal meeting.

Mr. Black.

TORONTO, 1848, p. 12.—The Presbytery of Montreal were authorised to take Mr. John Black, student in divinity, on trials for license. Certain meetings of the same Presbytery, notwithstanding objections in point of form were sanctioned.

Mr. Ball.

1848, p. 17.—The Presbytery of Hamilton were authorised to take Mr. William Ball, student in divinity on trials for license.

Mr. Duncan.

1848, p. 8.—Leave was granted to the Presbytery of Cobourg to take Mr. James Duncan, student in divinity on trials for license.

Mr. McIlfatrick.

1848, p. 16.—The Synod took up a reference from the Presbytery of Brockville for advice in reference to Mr. John McIlfatrick, student in divinity from the Royal Belfast Institution and New College Edinburgh, and now within the bounds of the said Presbytery. After deliberation the following resolution was adopted.—

That inasmuch as it appears that Mr. McIlfatrick brought no Presbyterial certificate from the Presbytery of the bounds in which he had resided before coming to this country he be directed by the Presbytery to procure such certificate and that the Presbytery of Brockville examine him as to his views towards the Holy Ministry and his experience of godliness, and in the event of their being satisfied, that they encourage and assist him in his studies in the interim and recommend him to go as soon as possible to Knox College that he may attend the Divinity Hall there at least one Session.

TORONTO, 1849, p. 7.—The Synod agreed to take up an overture from the Presbytery of Brockville, respecting Mr. McIlfatrick, student. The overture was read; and Mr. Boyd and Mr. McMurray, were heard in support of the same; and several certificates in behalf of Mr. McIlfatrick, were read.

The deliverance of Synod, at its session, last year, respecting Mr. McIlfatrick, was also read. After deliberation, the Synod unanimously adopted the following deliverance :—

The Synod being satisfied with the attestations given in favour of Mr. McIlfatrick, both prior to his coming to this country, and since his arrival in it, agreed to dispense with a Presbyterial Certificate in his behalf, leaving him to follow out his studies in accordance with the directions given respecting him by the Synod last year.

Leave was granted to the Presbytery of Cobourg to license Mr. McIlfatrick, by the Synod of 1851. p. 9.

Mr. Scott.

TORONTO, 1849, p. 15.—A petition from the Presbytery of Hamilton, craving permission of the Presbytery to receive Mr. John Scott, student from Knox College, on trials for license. It was stated in behalf of the Presbytery, that they had not yet been able to subject Mr. Scott to the usual preliminary trials on account of his having been removed from their bounds by the Home Mission Committee, but that they would not fail to attend to these. The Synod in respect to the peculiarity of the circumstances stated by the Presbytery, and the general acquaintance of members of Synod with Mr. Scott, agreed to allow the Presbytery to take him on trials for license. (See p. 55.)

Messrs. Ross, Hudson and Nisbet.

The Presbytery of Toronto applied for liberty to take Messrs. John Ross, Andrew Hudson, and James Nisbet, students, who have finished their course at Knox College, on trials for license. It was stated that the Presbytery had subjected the two former students to private trials, and were satisfied with the results; that Mr. Nisbet was now absent in Scotland; but was expected to return very soon. The Synod agreed that these three students shall also be admitted to trials for license.

Mr. T. Dickson.

Mr. Gregg, in behalf of the Presbytery of Kingston, applied for leave to the Presbytery to take Mr. Thomas Dickson, a student

from Knox College, on probationary trials. It was stated that Mr. Dickson had been certified to the Presbytery, as having finished his collegiate course in Knox College. Leave was granted.

Mr. Swinton.

Mr. Leishman applied for leave, to the Presbytery of Montreal, to take Mr. Robert Swinton, student from Knox College, on probationary trials. It was stated, that Mr. Swinton had finished his course at Knox College—that he we was well known to the Presbytery as a diligent student and faithful catechist, and that he had not yet been subjected to the usual preliminary trials only, because of the difficulty that was found in holding a meeting of Presbytery, on account of the present paucity of its members, and the distance of the field of Mr. Swinton's labours, as a catechist, from Montreal. It was agreed that the Presbytery of Montreal should have the leave sought.

On motion made and seconded, it was agreed, that inasmuch as that the six students whom the Synod has authorised to be licensed, have all for a considerable period been labouring as missionaries and catechists, they may be allowed to be settled in pastoral charges, if duly called thereto, even within the space of a year from the time of their being licensed.

Messrs. Ure, Henning, Troup and J. Gray.

Mr. Gale, on behalf of the Professors Court of Knox College, reported, that there were four students, viz. Mr. Robert Ure, Mr. Thomas Henning, Mr. William Troup, Mr. John Gray, concerning whom it was thought desirable that they should be admitted to probationary trials, immediately on the close of the next College Session. The Synod having had satisfactory reports of the good character and maturity of the attainments of these students, agreed that any Presbytery of the Church be allowed to take them on the usual private and public probationary trials, immediately after they have attended another session at College.

Messrs. Cameron and Jamieson.

TORONTO, 1850. p. 14.—The Presbytery of Toronto applied for permission to take Mr. Alexander Cameron, and Mr. Geo. Jamieson, students, on trials for license:—satisfactory evidence

haviug been given of their having attended the usual curriculum of study in Knox College, and their having passed through the preliminary trials with acceptance; permission was granted by the Synod.

Messrs. Gourlay and Hudson.

Similar applications were made by the Presbyteries of Perth and Hamilton, respectively, in behalf of Mr. John Gourlay, and Mr. Andrew Hudson, (*bis*)students from Knox College, and the Synod having had like satisfaction in regard to their preliminary trials and curriculum of study, granted permission.

Mr. J. McKenzie.

1850, p. 28.—The Presbytery of Cobourg applied for leave to take Mr. William J. McKenzie, student in divinity, on trials for license; leave was granted.

Mr. Alexander.

KINGSTON, 1851, p. 9.—Application was made to the Synod by the Presbytery of Hamilton, for leave to take on trials for license, Mr. John Alexander, student in divinity. The Synod granted leave.

Messrs. Smith, McIlfatrick, McRuar, Chesnut, Fraser, and McDiarmid.

On similar applications being made, the Synod granted leave to the Presbytery of Cobourg to take on trials for license Messrs. J. Smith and John McIlfatrick to the Presbytery of London, to take on trials, Mr. Duncan McRuar; to the Presbytery of Toronto, to take on trials, Messrs. J. Chesnut and Donald Fraser, A. M., and to the Presbytery of Montreal, to take on trials, Mr. D. McDiarmid.

P. 21.—The Synod agreed to allow Mr. Donald Fraser, A. M., to be inducted into a pastoral charge, without being required to labour a year in the missionary field.

Mr. McLaren.

KINGSTON, 1852, p. 12.—Application was made to the Synod by the Presbytery of Hamilton, for leave to take on trials for license Mr. W. McLaren, student of divinity. The Synod granted leave.

Mr. Tolmie.

Application was made to the Synod by the Presbytery of London, for leave to take on trials for license, Mr. Andrew Tolmie, student in divinity. The Synod granted leave.

Mr. Blain.

HAMILTON, 1853, p. 12.—Application was made to the Synod by the Presbytery of London, for leave to take on public probationary trials, Mr. Wm. Blain, student in divinity. Extracts from the records of the Presbytery of London, and also certificates from the Professor of Divinity in favour of Mr. Blain were read. The receipt of circular letters, according to the law of the Church was acknowledged by Presbyteries. The Synod granted leave to the Presbytery of London to take Mr. Blain on trials for license.

Mr. G. Wardrope.

Application was made to the Synod by the Presbytery of Perth, to take of trials for license, Mr. George Wardrope, student in divinity. The Synod granted leave.

Mr. Black

On a similar application, the Synod granted leave to the Presbytery of Hamilton to take on trials for license, Mr. James Black, student in divinity.

Messrs. Laing, Kedey, McMeekin and McKay.

The Synod also granted leave to the Presbytery of Toronto to take on trials for license, Mr. John Laing, Mr. Samuel Kedey, Mr. Henry McMeekin and Mr. William McKay, students in divinity.

Mr. Tait.

The Synod, on application from the Presbytery of Cobourg, granted leave to take on trials for license, Mr. James Tait, student in divinity.

Mr. Crawford.

The Synod, on application from the Presbytery of Perth, granted leave to take on trials for license, Mr. Archibald Crawford, student in divinity.

Mr. D. Wardrope.

The Synod, on application from the Presbytery of Perth, granted leave to take on trials for license, Mr. David Wardrope, student in divinity.

Mr. Nicolson.

The Synod, on application from the Presbytery of Montreal, granted leave to take on trials for license, Mr. Nicol Nicolson, student in divinity.

Messrs. Ferguson and Currie.

TORONTO, 1854, p. 9.—On application duly made, the Synod granted leave to the Presbytery of London to take on trials for license Mr. James Ferguson, and Mr. Peter Currie, students.

Messrs· D. Wardrope, Rennie and Chambers.

The Synod also granted leave to the Presbytery of Hamilton to take on trials for license Mr. David Wardrope, (*bis*). Mr. John Rennie, and Mr. Thomas S. Chambers, students.

Mr. Anderson.

The Synod also granted to leave to the Presbytery of Montreal to take on trials for license Mr. John Anderson, student.

Messrs. McLean and Milloy.

MONTREAL, 1855, p. 14.—The Presbytery of Toronto applied to the Synod for leave to take on public probationary trials Mr. Alexander McLaren, and Mr. John Milloy, students in divinity.

The Synod having heard the certificates of the Professor of Divinity in favor of these young men, the Synod granted leave to the Presbytery of Toronto, or to any other Presbytery within whose bounds they may be labouring, to take them on trials for license.

Messrs. Murray, McKay, Forest, McRobie, Straith, Young, Cuthbertson, McMillan and McMullen.

LONDON, 1856, p. 10.—Leave was granted to the Presbytery of Toronto, to take on trials for license Mr. John Murray, and Mr. John McKay; to the Presbytery of Brockville and Ottawa, to take on trials Mr. Wm. Forest, and Mr. John McRobie; to the Presbytery of Montreal, to take on trials for license, Mr. John Straith, and Mr. A. Young; to the Presbytery of Hamilton, to take on trials, Mr. George Cuthbertson, and John McMillan; and to the Presbytery of London, to take on trials for license, Mr. W. T. McMullen.

Messrs. Patterson, White, Duncan, Thom, D. Anderson, J. Cameron, and Blount.

KINGSTON, 1857, p. 9.—Leave was also given to receive on public probationary trials, the following young men, namely, Mr. N. Patterson, Mr. J. White, Mr. P. Duncan, Mr. James Thom, Mr. D. Anderson, Mr. J. Cameron, and Mr. J. Blount, students in divinity.

Messrs. McDonald, McDiarmid, McLean, and McQueen.

HAMILTON, 1858, p. 8.—Apylication having been duly made, and the necessary extracts and certificates having been read, the Synod granted leave to Presbyteries to receive on public probationary trials, viz: Mr. A. D. McDonald, Mr. Archibald McDiarmid, Mr. Donald McLean, and Mr. Adam McQueen.

Messrs. Bremner, McKay, Fraser, Matheson, and Greenfield.

TORONTO, 1859, p. 8.—On application duly made, the Synod granted leave to the Presbytery of London, to take on trials for license the following students in divinity, viz:—Messrs. George Bremner, Alex. McKay, Alex. Fraser, William Matheson, and James Greenfield.

Messrs. Millican, C. Cameron, Robertson, Fenwick, Craw, Campbell, P. McDiarmid, McEwen, Leask, Currie, and Lochead.

1859, p. 9.—On similiar application, leave was granted to Presbyteries to take on trials for license, Messrs. W. Millican, C. Cameron, James Robertson, Thomas Fenwick, George Craw, Jas. Campbell, Peter McDiarmid, John McEwen, Robert Leask, A. Currie, and William Lochead.

Mr. McKeracher.

Application having been made by the Presbytery of Montreal, for leave to take on trials for license Mr. C. McKeracher, student, who had attended three sessions in the New College, Edinburgh, besides six years in the University, but had not delivered two of the discourses required in the Divinity Hall; it was moved by Mr. McTavish, and seconded,—That the Synod refuse the application of the Presbytery of Montreal to take Mr. McKeracher on public probationary trials, till he has attended a session at Knox College, and has delivered the usual discourses. It was moved in amendment by Mr. Kemp. and seconded,—That in all the circnmstances of the case, and without constituting a precedent, the Synod grant leave to the Presbytery of Montreal to take Mr. McKeracher on trials.

On a division, the amendment carried, and the Synod accordingly granted the leave applied for.

Messrs, N. McKinnon, Coulthard, Fletcher, A. Matheson and McCuaig.

HAMILTON, 1860, p. 12.—On application duly made, the Synod granted leave to the Presbytery of London to take on public probationary trials Mr. N. McKinnon; also to the Presbytery of Montreal to take on public probationary trials, Mr. W. Coulthard; also to the Presbytery of Toronto to take on public probationary trials, Mr. D. H. Fletcher, Mr. Alex. Matheson, and Mr. F. McCuaig, students in divinity.

33.—*Preliminary Training of Students.*

TORONTO, 1859, p. 13.—With reference to the preliminary training of the students, the Synod agreed to adopt the recommendation of the committee, and in terms thereof to instruct Presbyteries to give more particular attention to the literary attainments of students making application to them, and when necessary to send them to Institutions where they may be trained under the care of the Presbyteries, till they are prepared to enter the College Classes, and further to see that in such cases pecuniary assistance be provided by the Presbyteries, if necessary.

34.—*Position of Students in the Curriculum.*

With reference to the position of students in the curriculum, it was, on motion made and seconded, declared that the power of determining the position of students in the regular course of the College curriculum, is entirely in the hands of Presbyteries.

35.—*Students as Catechists.*

KINGSTON, 1851, p. 17.—The Synod then took up an overture in regard to the employment of students as missionaries or catechists.

The Synod sustained the overture, and agreed to instruct Presbyteries not to require the labours of students in divinity, in supplying vacant charges, more frequently than once in six weeks during the winter; and that only except in extreme cases, the senior students be called on for such services.

36.—*Students as Evangelists.*

HAMILTON, 1860, p. 12.—The Synod took up a reference from

the Presbytery of Brockville, with reference to Mr. Robert Kennedy formerly a student of Knox College, and now engaged in evangelistic labors. The papers in the case were read, and the Rev. A. Melville was heard in explanation of the reference.

The two following motions were submitted:—

1. It was moved by Rev. A. Kemp, and seconded by Rev. R. Ure,—

That the Synod dismiss the reference and decline to give any deliverance in the case.

2. It was moved by Rev. W. T. McMullen, seconded by Rev. W. McLaren,—

That the Synod sustain the reference from the Presbytery of Brockville, and in reply, find that while particularly anxious to guard against throwing any obstacle in the way of Mr. Kennedy's usefulness, yet this Synod sees no ground to warrant it in sanctioning Mr. Kennedy as an evangelist in connection with this Church.

After lengthened discussion, a division was called for, when a majority were in favour of the motion by Mr. Kemp, in terms of which the Synod dismiss the reference, and decline to give any deliverance in the case.

37.—*Examination of Students.*

MONTREAL, 1855, p. 10.—The Synod proceeded to take up an overture from the Presbytery of Toronto on the subject of the examination of students.—The overture was read, and several members of Presbytery heard in support of it.

On motion made and seconded, it was agreed that the Synod receive the overture, and, inasmuch as members of that Presbytery in support of that overture have recommended the appointment of a Board or Boards of Examination, send down the whole subject to Presbyteries, instructing them to report to next Synod what they deem the best means for conducting the examination of the students of this Church, whether by Presbyteries alone, or by a Board or Boards, or by Presbyteries and Board combined.

LONDON, 1856, p. 12.—The Synod called for returns from Presbyteries anent the overture sent down on the subject of the examination of students. The same were given in and read. It appear-

ed that a majority of Presbyteries disapproved of the proposed Board of Examination. The overture for the appointment of such a Board was accordingly rejected.

The Synod appointed a committee to draw up regulations in regard to the examination of students, by Presbyteries, and to report at a subsequent diet.

1856, p. 25.—The committee appointed to draw regulations anent the examination of stu lents, presented a report in the following terms, viz.—

The committee on the examination of students, beg to offer as their report the following recommendations:—

I. That Presbyteries be enjoined to give attention to the thorough examination of students; and that no student shall be admitted in any year of his Literary or Theological course, to attend the classes in Knox College, without presenting to the Professors' Court the certificate of the Presbytery by which he has been examined; and further that before a student is examined by a Presbytery, with a view to his receiving the annual certificate, he must have resided for six weeks within the bounds of the Presbytery: unless his own Presbytery testify that he was necessarily prevented from appearing before them—in which case, it shall be competent for a student to be examined by another Presbytery.

II. That the College Committee be instructed to draw out and publish for the guidance of Presbyteries a programme for the examination of students, indicating the attainments required from entrants, also from students in the successive years of the curriculum.

III. That Presbyteries be required to report annually to the Synod through the College Committee, on the examination of students within their bounds.

It was agreed to sanction the report and enact according to its recommendations.

Toronto, 1859, p. 14.—With reference to the examination of students, it was moved by Mr. Laing. and seconded—

That the recommendation of the College Committee be adopted. It was moved in amendment by Mr. Kemp, and seconded by Mr. McMullen, That no change take place in the mode of examining the students.

On a division, Mr. Laing's motion carried, and in terms of it the Synod appointed a committee to consider generally the examination of students, and report to next Synod.

HAMILTON, 1860, p. 32.—The Synod called for the Report of the committee appointed to consider the subject of the examination of students. The Report was given in by Mr. Laing.

On motion made and seconded, it was agreed to send down the Report for the consideration of Presbyteries, with instructions to report their views to the committee before the next meeting of Synod. The Committee was re-appointed.

—Report of Committee.

P. 32.—Your Committee, after fully considering the subject entrusted to them beg to recommend that a Central Board should be established connected with Knox College to be called *The Board for Examination of Students*, and without entering into minute details, they would submit the following general suggestions:—

1. That the Board shall consist of the College Senate, with one member appointed by each Presbytery—the Board having full power to admit or reject.

2. That when a Student presents himself for examination, he shall bring a certificate from his Presbytery, showing that he has been examined and approved by them.

3. That Students shall be examined by the Board at the beginning of each Session, and that Presbyteries be recommended to examine Students at the beginning and end of each Session.

4. That all Students of Knox Colloge shall be thus examined by the Board.

5. That while attendance during all the Sessions of the Theological course shall be (except in special cases decided by the Synod) obligatory, any person passing a satisfactory examination on the Non-Theological course of study, shall be permitted to enter the Theological classes.

The committee would further recommend that this draft be sent down to Presbyteries for consideration, and that Presbyteries be instructed to send in their returns to a committee, to be appointed by this Synod, who shall report to next Synod the opinions of Presbyteries thus obtained.

CHAPTER VIII.

Benevolent Schemes of the Church.

1.—*Widows' and Orphans' Fund.*

(1).—*Institution of the Fund.*

Hamilton, 1846, p. 73.—The Synod called for the memorial from certain members of the Church in Ancaster, for the establishment of a fund for widows and orphans of ministers. The memorial was read, and several members addressed the court on the subject, when, on motion made and seconded, the Synod agreed to express their cordial approbation of the subject of the memorial, and their high sense of the disinterestedness of the memorialists.

The Synod appointed the committee on the funds of the Church to consider the scheme, and report some measure for the adoption of the Synod.

1846, p. 77.—The Report of the Committee on the Widows' Fund was read and sustained; and the Synod approving of the same, appoint the following committee:—Mr. George Smellie, convener; Mr. Alexander Gale, Mr. Davidson, Mr. J. Burns, with instructions to communicate with a skilful actuary as to the principles and rules proper for the scheme, and to correspond with Dr. Gordon, convener of the Committee of the Widows' Fund of the Free Church on the subject; and the Synod in the meantime authorize the committee to take immediate measures for raising a fund by stated subscriptions among ministers, contributions of the friends of the cause throughout the Province, and collections in the Churches—to report progress to the Commission at the meeting in autumn.

(Nothing was done at the Commission.—Ed.)

KINGSTON, 1847, p. 37.—The Committee on the scheme of a fund for the relief of the Widowsof ministers, gave in a Report, accompanied with the draft of a scheme.

The draft was read and considered, after which the following resolution was adopted :—

That the Synod approve of the diligence of the committee, and re-appoint them with the addition of Mr. Robb and Mr. Lochead—Mr. Smellie, convener: and in respect to the great importance of the scheme and of accuracy in all its details, instruct the committee to revise the scheme, and print and transmit copies of it to Presbyteries without delay, and the Synod instruct Presbyteries to take the scheme into consideration, and prepare a full report of their judgment on it for the next meeting of Synod

TORONTO, 1848, p. 17.—Mr. Smellie on behalf of the committee of the scheme of a Widows' Fund gave in a Report,—the same was read and sustained. After deliberation the following resolution was adopted.—

That the Synod approve generally of the scheme, remit it to the committee with instructions to avail themselves of any further suggestions in regard to it made either by Presbyteries or other parties—authorise the committee to prepare and send down to Presbyteries such queries as they may judge necessary for directing attention to its provisions especially in obtaining information respecting the disposition of ministers to enter upon the scheme, and instruct Presbyteries to transmit the returns to such queries within three months after the date of the issue of the queries, and in the event of the committee obtaining satisfactory evidence that all the ministers are prepared to enter upon the scheme, the committee be authorised to intimate this fact through the *Record* and to appoint a collection to be made throughout the Church in behalf of the Fund, the proceeds of such collections and of the payments of ministers to be lodged in the hands of any interim treasurer to be named by them.

The thanks of the Synod were given to Mr. Smellie for his diligence in this matter.

TORONTO, 1849, p. 21.—Mr. Smellie gave in a Report on the

Widows' scheme and stated that he had received from one Presbytery, answers to the queries issued in accordance with the directions of the last Synod.

A verbal Report was made in behalf of the Presbytery of Hamilton, and there was read a report as to the actings of the Presbytery of Toronto in the matter.

The Synod agreed to sustain the Report of Mr. Smellie, and tender thanks to him for his diligent attention to the matter, and farther to re-appoint the committee, and remit the scheme to them with instructions to proceed according to the directions of last Synod.

TORONTO, 1850, p. 25.—Mr. Smellie, in behalf of the Committee on the scheme of a Widows' Fund, reported.—

That the Committee had taken no further action in carrying out a Widows' Fund Scheme, as they despair of being able to do so in any effectual way, so long as there is no general fund for the sustentation of the ministry.

The Synod after considering the Report, agreed to sustain the same and record their thanks to the committee for the attention formerly bestowed by them on this subject, and appreciating the difficulties presently in the way of a Widows' Fund Scheme, the Synod appoint Mr. Osborne, Mr. McLellen, Mr. Ferrier, Mr. John Burns, Mr. Blain, elders; Mr. Harris, Mr. Robb, Mr. Cheyne, Mr. McLean, ministers, Mr. Osborne to be convener, a committee with instructions to them to communicate with congregations through their respective office-bearers, and endeavour to interest and engage them in measures for providing for the families of ministers through Life Assurance Societies.

(2.) *Scheme adopted.*

KINGSTON, 1851, p. 12.—The Report on the Widows' Fund Scheme, was given in and read by John Burns, Esq., on behalf of the committee, when it was moved by Dr. Burns, seconded by the Hon. John McDonald, elder, for Gananoque, and agreed.—

That the Synod having heard the Report of the committee on a Widows' Fund, and thereafter the statements made by Mr. Fisher, one of the members of the committee, express their cordial satis-

faction in the movements of the committee, and return them grateful thanks for the attention they have paid to this matter; approve of the object and general principle of the scheme as submitted, and particularly of the proposal to raise a sum of not less than £2,000 as the foundation of the scheme; re-appoint the committee with a few additions from the different districts of the Church; instruct them to meet forthwith and draw up and print a statement of the plan, for the information of the Presbyteries and the Public, in the view of active measures being taken without delay; and recommend that on the special report of the committee being brought before the Synod on an early day, a subscription be commenced among the members of Synod in aid of the proposed fund; recommend also the modification of the plan so as to embrace fatherless children as well as widows. The committee for the ensuing year was appointed.

1851, p. 21.—A report was given in by the Committee on the Widows' Fund. The Synod resolved.—

That the scheme should embrace the Children, as well as the Widows of deceased ministers, and that the following scale of rates be adopted, viz:—

1. Each Widow, per annum..... £25 0 0
2. Each Child under 14, the Widow being alive... 5 0 0
3. Each Child under 14, there being no Widow.... 10 0 0

With the understanding that the sum to be allowed each family shall not exceed £40 per annum, and that it be left to the discretion of the Committee of Management to fix, under this limitation the actual amount which the funds of the scheme will allow; and that in case the committee shall fix on a lower amount than £40, the distribution to Widows and Children shall be made in the above proportion.

It was further agreed that on the payment of the Harris Fund, amounting to about £260, into the hands of the treasurer of the Widows' Fund, Mrs. Harris and all her children shall be placed on the Fund, on the same footing as the Widows and Children of any other deceased minsters.

(3.) *Regulations for its management.*

KINGSTON, 1852, p. 13.—The Synod then called for the Report of the Committee on the Widows' and Orphans' Fund Schemee The Report was given in and read by Mr. A. D. Ferrier, in absence of Mr. Fisher, convener.

On motion made and seconded, it was agreed to receive the Report, and tender the cordial thanks of the Synod to the convener, and committee, for their disinterested zeal and diligence in the important matter entrusted to them.

It was also agreed to express the thanks of the Synod to Dr. Burns and others, who have devoted their time and attention to this matter, so intimately connected with the prosperity and progress of the Church.

The Synod then proceeded to consider, seriatim, the regulations drawn up by the committee, and submitted to the Synod in their report. Regulations 1st and 2nd were unanimously adopted.

After discussion, the 3rd regulation was approved; the 4th was, also adopted; the 5th was approved, with the exception of the last clause; the 6th, 7th, 8th, 9th, 10th and 11th, were also agreed to.

The Regulations, as adopted by the Synod, are as follows, viz.:—

1. Ministers shallforward their annual rate of £2 to the treasurer, on or before the first of November. Ministers falling into arrears, shall pay in addition to the regular rate, 10s. for the first year, 20s. for the second year, and 30s. for the third year; but failing for four years, they shall be cut off from the Fund. Notice of failure to pay in every case to be previously given.

2. Entrants into the ministry, shall pay their first rate on the first of November next, following their ordination or induction.

3. In the event of any minister ceasing to labor as such in the capacity of Pastor, Professor or Missionary of this Church, he shall no longer (except in the case of infirmity or old age,) have any interest in, or right to, the benefits of the Fund; always providing, that the amount paid by him into the Fund, shall be returned with egal interest.

4. Each widow or orphan family shall receive their annuity half-yearly, by equal instalments, on the 1st May and 1st Novem-

ber—their warrants in each case for drawing such annuity, being the certificate of the Presbytery Clerk or Minister, or Session Clerk of the congregation to which they may belong. The claim of the widow shall date from the first term following the death of her husband, and the annuity cease at the term next following her death or marriage. The claim of each orphan child shall terminate at the completion of its fourteenth year.

5. Payment of Annuities shall be made directly into the hands of the annuitants, or of persons duly authorised to act for them, upon production of the certificate of the Presbytery or Session Clerk, in such manner as annuitants may desire. Children's annuities shall be payable to their natural, legal, or authorised guardians, only on the committees being satisfied that such annuities will be admistered with a due regard to the best interest of the children.

6. Ministers coming from other Churches, of the age of 45 years, and under 60, shall not be admitted to share in the benefits of the Scheme, except upon the annual payment of £6; nor can any minister of another Church whose age is 60, or over, be admitted.

7. There shall be a treasurer appointed by the Synod, who shall give such security as the committee shall think proper, and who shall receive such renumeration as the committee shall determine, whose duties shall be to receive and manage the funds of the Scheme, invest moneys, pay annuities, subject to the foregoing rules, and lay a full statement of his proceedings annually before the Synod.

8. A Committee of Management shall be appointed from year to year, by the Synod, whose duties shall be to take a general superintendency of the Scheme between the meetings of Synod—direct and aid the treasurer in the investment of moneys, or in any other important business—to examine his books and vouchers at the close of the year, and report thereon to the Synod.

9. Presbytery Clerks shall be enjoined to forward, annually, on the 1st January, to the treasurer of the Fund, a list of all the ministers within their bounds, their condition, married or unmarried; also the number and ages of their children, and all changes in their families made by births, marriages, or deaths.

10. The Synod to provide that the operations of the Scheme be more particularly investigated once in five years, or oftener, should

there appear any probability of an inroad on the capital, by unlooked for emergencies, and to provide for the same should they occur.

11. In case any difference or dispute shall arise in relation to the Fund, and its affairs between the Committee of Management and Annuitants, or those claiming to be connected with them, the same shall be determined by Arbitrators mutually chosen.

The proposed rates payable to Widows and Orphans, were agreed to, viz : that each Widow having no children shall receive £30 per annum ; a Widow with one child, £35 ; a Widow with two children, £37 10s. ; a Widow having three or more children, £40. A single Orphan shall receive an annuity of £10 ; a family of two Orphans, £15 ; of three, £20 ; and of four, or a greater number, £25. After the age of fourteen, the charge of the children shall not be considered as devolving any longer upon the Fund. The annuity of the Widow, however, shall be for life, or until a second marriage ; but in no case, whatever may be the number of children or their ages, shall the sum allotted to one family exceed £40.

The committee for the ensuing year was appointed.

(4.) *Proviso for alterations.*

The Synod also elected Mr. John Burns to be treasurer to the Fund. The committee were authorized to consult an Actuary with reference to the Scheme, if they shall see cause to do so.

On motion made and seconded, it was agreed that no alteration shall be made in the Regulations now adopted by the Synod, unless notice to that effect shall have been given in the *Record*, for at least the period of three months before the annual meeting of Synod.

(5.) *Rev. Mr. Gale admitted on the Fund.*

KINGSTON, 1852, p. 17.—On a motion made and seconded, it was unanimously resolved, that in order to define the position of Mr- Alexander Gale, Principal of the Toronto Academy, in regard to the Ministers' Widows' and Orphan's Fund, the Synod declare, as they hereby do, that, in consideration of his long and faithful services to the Church, which has been so largely benefited by his experience and talents in conducting her business in trying times;

in consideration of his whole life having been devoted to her interest, and in consideration of his ceasing to be a pastor, (although still continuing to do ministerial duty) by the act of the Church, Mr. Gale is fully entitled both morally and legally, to participate in all the benefits of this Fund.

(6.) *Rule on Ministers demitting Charges.*

HAMILTON, 1853, p. 25.—The Synod called for the Report of the Committee on the Ministers' Widows' and Orphans' Fund. The same was given in by Mr. Fisher, convener, and read.

On motion made and seconded, it was unanimously agreed to sustain the Report, and tender the cordial thanks of the Synod to the convener and committee, for their zeal and diligence; and re-appoint the committee, with the addition of Mr. Irvine, Dr. Holden and Mr. Hay. Thanks were accordingly given by the Moderator, to the convener and committee. The Synod farther unanimously adopted the following resolutions :—

1. That as many congregations have failed to contribute to the Widows' Fund, Presbyteries be enjoined to take immediate measures for bringing the claims of this Scheme before congregations, and also for collecting the outstanding subscriptions.

2. That adhering to the 3rd of the Regulations of last year, the Synod cannot admit that the minister referred to in the Report as having demitted his charge and accepted a literary appointment, can be regarded as having any claim on the Fund beyond the amount he has contributed together with legal interest.

(7.) *Congregational Collections urged.*

TORONTO, 1854, p. 22.—The Synod then proceeded to take up the Report of the Committee on the Widows' Fund scheme. After deliberation it was, on motion made and seconded, agreed.—

That Mr. Reid be appointed to the office of Superintendent of the Widows' Fund, that fund being assessed for the payment of his salary in the proportion agreed on by the Agency Committee; that Mr. Reid and Mr. McMurrich be appointed a committee to prepare for publication a statement of the condition of the Fund; and that the General Committee be directed to correspond with Pres-

byteries for the purpose of bringing the scheme under their continued notice, and leading them to adopt such measures as they may deem fit for inducing those congregations within their bounds, which have not adequately contributed to this important object, still to do the part which may equitably be expected from them.

MONTREAL, 1855, p. 13.—The Synod then proceeded to take up the consideration of the Report of the Committee on the Widows' Fund. The Report was given in and read by Mr. Reid. It was moved and seconded, and unanimously agreed.—

That the Report be received and adopted; that the thanks of the Synod be given to the committee for their diligence; that the committee be re-appointed; and that instructions to Presbyteries be renewed to keep before the various congregations of the Church the duty of increased liberality, with the view of supporting and augmentiug the Fund; and that the advice of an Actuary, in regard to the position and prospects of the Fund, be taken in the course of the ensuing year.

LONDON, 1856, p. 21.—The Synod called for the Report of the Committee on the Widows' Fund, The same was given in and read. From the Report it appears that the accumulated fund is now £4846 10s. 3½d. There was also read, a statement from Hugh C. Baker, Esq., of the Canada Insurance Company, with reference to the state of the fund, in which it was stated, that it was absolutely necessary to keep up the annual congregational collections. On motion made and seconded, it was agreed.—

That the Synod receive and sustain the Report, re-appoint the committee, and tender their thanks to Mr. Baker, instructing the Moderator to transmit a letter to Mr. Baker in this effect. Farther the Synod agree, that, in accordance with the opinion of the Actuary, the annual congregational collections be kept up, and enjoin all Presbyteries, to take steps for bringing, by the visit of deputations, or otherwise, the claims of the Widows' Fund before those congregations that have not as yet adequately contributed to it.

(8.) *Accumulated Fund.*

KINGSTON, 1857, p. 10. The Synod then called for the Report

of the Committee on the Widows' and Orphans' Fund. The same was given in and read, showing the gross accumulated fund to be now £5358 13s. It was moved, seconded and agreed, that the Report be received and adopted, and that the thanks of the Synod be given to the committee, and especially to the convener, John Fisher, Esq., for the valuable services which he has rendered to the Scheme since its commencement, and that the committee be re-appointed—James Osborn of Hamilton, convener.

(For a detailed Report see Appendix to minutes, 1857, p. 42.)

HAMILTON, 1858, p. 22.—The Synod called for the Report of the Committee on the Widows' and Orphans' Fund. The Report was given in and read. It appeared from the Report that the Fund was in a prosperous state, amounting now to $23968. 73, an increase of upwards of $2400, during the year.

It was agreed to receive and sustain the Report, tender the thanks of the Synod to the committee, and re-appoint.

It was agreed that Mr. T. Alexander, for many years a minister of this Church, should be admitted to the benefits of the Fund on paying the amount of past rates.

An application of Mr. McMurray of Brockville, for continued connection with the Fund, was not granted, a similar course having been followed previously. (See 1853.)

(For a detailed Report see Appendix to minutes, 1858, p. 41.)

TORONTO, 1859, p. 36. The Report on the Widows' Fund, was given in and read. From the Report it appeared,—

That the receipts for the year has been—from congregational collections $995.85; from minister's rate $760; from interest, $1, 434.08; and from amount of principal falling due, $378.30. The amount paid for annuities was $910; ministers' rates repaid with interest, $342.78; and amount invested, $2,658.90. The total amount invested in Debentures and Mortgages is £5,824 14s., making, with balance for investment, a total of £6,383 16s. 4d.

On motion made and seconded, the Report was received and sustained, and the committee were instructed to revise the rules and regulations, and report to next Synod any alterations they may consider necessary, giving the required notice in the *Record.*

(For a detailed Report see Appendix to minutes, 1859, p. 45.)

(9.) *Proposed Amendment of Regulations.*

HAMILTON, 1860, p. 33. The Report of the Committee on the Widows' and Orphans' Fund was called for. The same was given in by Mr. J. Osborne, convener.

On motion, made and seconded, it was agreed to receive and sustain the Report, convey to the committee the thanks of the Synod and remit for the consideration of Presbyteries, the proposed amended regulations. The committee was re-appointed.

The Synod took up a memorial from Mr. R. Wallace, formerly minister of the Gospel at Ingersoll, now agent for the French Canadian Missionary Society, praying to have his interest in the Widows' Fund continued. It was agreed to grant the prayer of the memorial, inasmuch as it appears from medical certificates submitted, that Mr. Wallace had been compelled te give up his work for a time, in consequence of infirm health.

For detailed report see Appendix 1860, p. 50. From which it appears that the receipts for 1859–60, were $6704.07. and the expenditure $5140.07, there was also invested in mortgages $3760.

The whole investments were:

County of Middlesex Debentures	$2400 00
" Wellington do.	5964 00
Township of Dereham do.	5634 00
Invested in Mortgages	12240 80
In hand	1564 57
Total,	27803 97

The proposed alterations sent down to Presbyteries are.—

1. Ministers shall be admitted to an interest in the Fund on the following terms, viz:—those under the age of 35, shall pay annually $8; those who are 35, and under 40, $10; 40, and under 50, $12; 50, and under 60, $24. No minister whose age is 60 or over shall be admitted.

Ministers falling into arrears shall pay in addition to the regular rate, $2 for the first year, $4 for the second year, and $6 for the third year, but failing for four years, they shall forfeit all claim in connection with the Fund.

2. The first November in each year shall be the period for the

payment of the annual rate. In the case of entrants into the ministry, who may desire to secure an interest in the Fund previous to 1st November, immediately following their ordination and induction, they may be admitted on the following terms, viz: if their ordination or induction has been within six months of the 1st November, they shall pay one half-rate; if their ordination or induction has taken place six months or more before the 1st November, they shall pay a full rate for that year. In no case shall any have an interest in the Fund until payment has been made. Ministers who shall not avail themselves of the benefits of the Scheme within four years of their ordination, cannot be admitted afterwards.

3. In the event of any minister ceasing to labor as such in the capacity of Pastor, Professor, or Missionary of this Church, he shall no longer (except in the case of infirmity or old age,) have an interest in or right to the benefits of the Fund; always providing that one-half of the amount paid by him into the Fund, shall be returned.

4. Any minister who may have, according to the provision of the foregoing regulation, ceased to have an interest in the Fund, and have received back one-half of the amount paid by him into the Fund, and who may again, on resuming his connection with the Church as Pastor, Professor, or Missionary, desire to have an interest in the Fund, may be admitted on re-payment of the amount withdrawn, together with the amount of rates from the time he ceased to have an interest in the Fund until again connected with it; or he may be re-admitted at an advanced rate, on payment of the sum withdrawn only.

The sixth of the existing regulations, it is proposed to cancel, as being now embodied in the second of the proposed regulations.

Of course it will be understood that the graduated scale of rates will only apply to those who shall hereafter become connected with the Fund, and not to those now connected with it.

2.—*Aged and Infirm Ministers' Fund.*

(1.) *Fund Instituted.*

KINGSTON, 1857, p. 10.—The Synod proceeded to take up an

overture from the Presbytery of Toronto on the subject of provision for aged and infirm ministers. The following was the deliverance of the Synod on this important subject, viz. :—

The Synod approve of the overture, and in order to further the object contemplated, resolve, that a committee be appointed to take what measures may to them appear proper, for bringing the subject before the Church, to receive any sum which may be contributed for this purpose, and to draw up such rules as may be necessary for the regulation of such a fund when established, and to report at next meeting of Synod. The Committee was appointed.

HAMILTON, 1858, p. 26.—The committee was re-appointed and instructed to consider the matter still further and report to next Synod. The same course was adopted at Toronto, 1859. The report will be found in Appendix 1859, p. 45.

(2.) *Scheme and Regulations adopted.*

HAMILTON, 1860, p. 33.—The Synod up took the Report of the Committee on a Fund for Aged and Infirm Ministers. The same was given in by Mr. Gregg. The Synod also took up, in connection with this Report, an overture on the subject from the Presbytery of Montreal, and a memorial from Mr. D. Clarke, formerly minister of Indian Lands.

On motion, made and seconded, it was agreed to receive and sustain the Report, and approve, *ad interim* the regulations submitted, and that the case of Mr. Daniel Clarke be referred to the committee, with instructions, as soon as they have funds, to make such grant as they may deem necessary, and that the usual collection for the Widows' and Orphans' Fund, this year, be divided between that fund and the fund for Aged and Infirm Ministers, and further, that the committee be instructed to mature and bring up complete regulations for the fund, to next ordinary meeting of Synod. The committee was re-appointed.

—*Report of the Committee.*

P. 52.—The committee beg to report that they are not yet in a condition to lay before the Synod any thing like a full and complete

system of regulations for administering the provision which may be made for Aged and Infirm Ministers, and that they can hardly do so, till the Synod determine whether this is to be made by an occasional collection, the whole of which is to be expended, or by a fund such as the Widows' Fund, of which the interest alone is to be used.

But while feeling this, and feeling further, that even if the Synod should now determine this point, the experience of some years may be necessary before the regulations can be finally settled, they would submit that meanwhile it should be affirmed by the Synod.—

1. That no one be admitted to share in this provision who enters the Church after the age of 55.

2. That no one share in it who has not laboured five years in this Church.

3. That the sum received from this source shall not exceed $200.

4 That when application is made to have a minister relieved by such fund the committee deal with the congregation which he has last served, in order to arrange the amount which he is to obtain from said congregation; and that in fixing the amount which he shall receive from the Synod, respect be had to the action of such congregation, and the family and necessities of the pastor.

5. That respect be had to the length of his services in the field.

But whether the Synod is prepared to determine the form in which the provision is to be made, or to affirm the foregoing resolutions provisionally, the committee would respectfully press on the Synod the absolute necessity of immediate action, to provide for the relief of such cases as do exist or may occur, and the committee would suggest that one of the ordinary collections be devoted this year for the object, and that they be authorized to meet pressing cases pending the action of next Synod.

3.—*Collection for sufferers by fire at Quebec.*

Cobourg, 1845, p. 44—A letter from Mr. Clugston, of Quebec, was read stating that the duties devolved on him by the recent awful conflagration in that city prevented him from being present that is meeting. Mr. Clugston stated that his congregation were to have a prayer meeting on behalf of the Synod.

P. 55.—The Synod had their attention directed to the awful conflagration which God in his Providence recently permitted to occur in the city of Quebec, through which a vast amount of property has been consumed, many lives have been lost, and mnltitudes of our fellow subjects rendered houseless and destitute; When it was unanimously resolved to recommend to all congregations of this Church to make collections in behalf of the surviving sufferers ; such collections to be made on Sabbath, the 29th June, or earliest convenient Sabbath thereafter: and ministers to improve the dispensation of Divine Providence and call forth the liberality of the people in appropriate discourses. The collections as soon as made to be remitted to Alexander Simpson Esq., Quebec.

CHAPTER IX.

Synodical Collections.

Toronto, 1844, p. 12.—It was agreed that the Commission shall give their attention to a scheme of the various objects for which funds are required by the Synod, and the best mode of raising the same.

Hamilton, 1844, MS. Minutes of Commission, p. 12.—It was agreed that the Presbytery of Cobourg be appointed to prepare and report to the Synod at the next meeting a scheme of the various objects requiring stated contributions from congregations that the scheme may be recommended to congregations.

Toronto, 1844, p. 18.—The Presbytery of Cobourg, in conformity with an injunction of the Commission, produced a Report on the various objects requiring stated contributions from congregations, and on the best mode of raising these; and the same having been read and considered, was sustained. And the Synod,

agreeably to its recommendations, unanimously resolved: That stated collections be made for the following objects:—First, for the Synod Fund; secondly for the Educational Scheme; and thirdly, for the Home Mission Scheme;—and that all ministers and Sessions be enjoined to make these collections. And with a view to regularity, the Synod recommend that these collections be made as far as practicable, on stated Sabbaths in each year, viz: —That for the Synod Fund, on the first Sabbath immediately before the annual meeting of the Synod, or before the minister in any particular congregation shall leave home to attend said meeting; that for the Home Mission Scheme, on the first Sabbath of October, and in the present year the earliest convenient Sabbath thereafter; and that for the Educational Scheme, on the first Sabbath of February.—Ministers to give notice of these collections in due time, and endeavour to stir up their people to increased liberality. The Synod farther recommend ministers and Sessions to give their people an opportunity of contributing to the India Missions, and the Jewish Mission of the Free Church of Scotland, believing that in this way a missionary spirit may be cultivated amongst them, and they brought to recognize the privilege as well as the duty of aiding in extending the kingdom of the Redeemer throughout the world.

Cobourg, 1845, p. 60.—The Synod appoint John Redpath, Esq., Montreal, to be General Treasurer for receiving and remitting the collections thus made to Scotland; and the Synod also remit to the Commission to take such steps for addressing the people on the duty and privilege of making liberal offerings for this and the other christian enterprises in which the Church is engaged, as to the Commission may seem expedient.

The Synod agreed to renew the injunction passed at the 3rd session of October last, for annual collections in behalf of Home Missions, the College, and the Synod Fund—such collections, with the collection for the Missions of the Free Church, to be made as far as practicable in all congregations according to the following scheme:—

Collections for Foreign Missions of Free Church of Scotland, September 7, 1845. For the Presbytery's Home Mission Fund,

December 7, 1845. For the Theological College, March 1, 1846. And for the Synod Fund, May, 31, 1846.

HAMILTON, 1846, p. 82.— Mr. Burns gave in the Report on the Funds of the Church, and the same was read; whereupon, on motion made and seconded, it was unanimously agreed that the Report be sustained; that the diligence of the committee be commended, and that the Report be re-committed with instructions to the committee to complete their digest of the accounts for publication, including the account of the Visitation Fund; as also to propose forms and directions for keeping the accounts of the various funds of the Church; that the Synod adopt the conditions suggested by the committee in regard to the grant for Church building, and appoint the same to be carried into effect.

1846, p. 87.—The Synod resolved that funds for meeting the ordinary expenses of the Synod and other contingences, heretofore raised by a general collection, shall for the ensuing year be raised by a small assessment, to be made by the Committee on Public Accounts, with a due regard to the ability of every several congregation and notified by a circular early in January next.

The Synod agreed that four collections shall be made in all congregation and mission stations for the ensuing year, according to the following scheme:—

For the Foreign or Jewish Missions of the Free Church of Scotland,—on the first Sabbath of September. For Knox College,—on the first Sabbath of December. For the Home Mission of each particular Presbytery,—on the first Sabbath of March. For the French Canadian Missionary Society,—on the last Sabbath of May.

Committees were appointed to charge themselves with notifying and looking after these collections.

KINGSTON, 1847, p. 38.—The Synod agreed that three collections shall be made in all congregations and mission stations for the ensuing year, according to the following scheme:—

For the Foreign or Jewish Missions of the Free Church of Scotland—on the first Sabbath of October. For the Home Mission Scheme—on the first Sabbath of January. For the Synod Fund on the last Sabbath of April.

TORONTO, 1848, p. 31.—The Committee on Public Accounts reported a series of resolutions on the subject of the Funds and Public Collections. The same was read and approved of and the Synod resolved accordingly.

1.—That the Agent of the Sustentation Fund shall also be Agent for the General Schemes of the Church, whose duty shall be to correspond with congregations and Presbyteries, and endeavour to keep before them their duty to the funds—to see, that their collections are regularly made,—to make up a statement of all the collections received during the year to submit to the Synod,—shewing who have and who have not made the required collections, and generally to do his best endeavours to bring out the liberality of the people to the schemes of the Synod. The said Agent to be paid a portion of his salary by each of the schemes in proportion to the portion of his time devoted to each.

2.—That it be enjoined on Presbyteries to see that all the congregations and stations within their bounds are regular in taking up the collections ordered by the Synod, and to give every assistance in their power to the Agent of the Church when his duty brings him within their bounds.

3.—That collections be taken up in all congregations within our bounds according to the following scheme during the ensuing twelve months :—

For the French Canadian Missionary Society, on the first Sabbath of September, 1848. For the Synod's Home Mission Fund, on the first Sabbath of December, 1848. For the Synod Fund, on the first Sabbath of March, 1849. For the Foreign Missions, on the first Sabbath of June, 1849.

And that the collections and subscriptions for the College be remitted to the Treasurer or Agent, on or before the first of May next, and that the Agent as soon as appointed shall use diligence in bringing up arrears of all the Funds.

TORONTO, 1849, p. 23.—Mr. Davidson on behalf of the Committee on Funds gave in a Report which was read and approved and the thanks of the Synod rendered to the committee.

Resolved.—That the Synod approving generally of the recommendations of the committeere specting the stated collections through-

out the ensuing year agreed to remit the Report to the Agency Committee to be afterwards appointed instructing them to determine the best way of raising the funds for the arrears of the salary of the Agent, and to fix the time for the general collection,—and the Synod farther agreed in reference to the wants of weak congregations, as brought out by the overture from Perth, under consideration in the afternoon session, and the petition from Gatineau, to authorise the Agency Committee to determine the best way for raising funds for the current year for weak congregations; and, to correspond with Presbyteries on the subject.

TORONTO, 1850, p. 28.—Mr. Davidson on behalf of the Committee on Finance gave in a Report which was read and sustained.

1850, p. 30.—On motion made and seconded, it was agreed,—

That four collections be made in all congregations, and at mission stations, during the ensuing year, according to the following scheme, viz:—

French Canadian Mission, on 1st Sabbath of September. Synod's Home Mission Fund, 1st of December. Synod Fund, 1st Sabbath of March. Foreign Missions, Free Church, 1st Sabbath of June.

And Presbyteries are earnestly enjoined to use their best endeavours, aye, and until some general Synodical plan for the sustentation of the ministry, or aid of weak congregations, be in operation—to promote and establish within their own bounds, as they may severally see fit, funds for the sustentation of the ministry, or for the aid of weak congregations, and report to the next meeting of Synod.

KINGSTON, 1851, p. 20.—Mr. Shaw, convener of the Committee on Finance, gave in the Report of that committee, and of the Committee on Synodical Collections. The same having been read, was unanimously adopted, and in terms thereof, the Synod appointed four Synodical Collections during the year, viz.—

French Canadian Missionary Society, on 3rd Sabbath of July. Ministers' Widows' Fund, on 3rd Sabbath of October. Synod Fund, on 3rd Sabbath of January. Foreign Missions, Free Church of Scotland, on 3rd Sabbath of April.

KINGSTON, 1852, p. 17.—The committee on Finance gave in a Report which was read and sustained.

1852, p. 26—The Synod appointed the following quarterly collections to be made during the year, viz. :—

For the French Canadian Missionary Society, on the 3rd Sabbath of July. For the Buxton Mission and Synod Fund, on the 3rd Sabbath of October. For the Foreign Missions of the Free Church, on the 3rd Sabbath of January. For the Ministers' Widows' and Orphans' Fund, on the 3rd Sabbath of April.

The Synod renewed the instructions given last year to Presbyteries, to see that all congregations within their bounds give due attention to these collections.

The Synod agreed to recommend to Presbyteries to take steps for the formation of Missionary Associations in the various congregations of the Church.

HAMILTON, 1853, p. 14.—Mr. A. D. Ferrier reported on behalf of the committee on Finance the report was sustained.

1853, p. 20.—The Synod appointed the following quarterly collections to be made during the year, in all the congregations of this Church, viz:

For the French Canadian Missionary Society, on the 3rd Sabbath of July. For the Buxton Mission and Synod Fund, on the 3rd Sabbath of October. For the Foreign Missions of the Free Church, on the 3rd Sabbath of January. For the Ministers' Widows' and Orphans' Fund, on the 3rd Sabbath of April.

The Synod renewed the instructions of last year to Presbyteries, to see that all congregations within their bounds give attention to these collections.

The Synod also instructed Presbyteries at an early meeting after the present meeting of Synod, to enquire whether any congregations have neglected the schemes of the Church for the past year, and adopt prompt means for having such neglect remedied, and also to report to the Synod at its next meeting such congregations as continue to neglect the stated collections.

TORONTO, 1844, p. 12.—The Synod appointed the four quarterly collections to be taken up with same order as last year.

MONTREAL, 1855, p. 24.—The Synod appointed the four Quarterly Collections to be taken up in the usual order.

The Synod also ordered the contributions for the College to be taken up and remitted, in the course of the months of January and February.

LONDON, 1856, p. 25.—The stated collections were appointed in the following order, viz., Collection for French Canadian Missionary Society, on 3rd Sabbath of July. For Buxton Mission and Synod Fund, on 3rd Sabbath of October. For Foreign Missions, on 2nd Sabbath of January, and for Widows' Fund, on 3rd Sabbath of March.

The Synodical Collections for 1857—8—9 were appointed, in the usual order.

HAMILTON, 1860, p. 34.—The Synod appointed the Quarterly Collections as follows, viz :—For Colportage Scheme, on 3rd Sabbath of July. For French Canadian Missionary Society, on 3rd Sabbath of October. For Synod Fund and Buxton Mission, on 2nd Sabbath of January. For Widows' Fund and Fund for Aged and Infirm Ministers, on 3rd Sabbath of March.

CHAPTER X.

UNION WITH OTHER PRESBYTERIAN CHURCHES.

1. —*Union with the Presbytery of Niagara.*

TORONTO, 1844, p. 15.—A committee was appointed to confer with a deputation from the Presbytery of Niagara, who were in attendance, to negociate with the Synod respecting a union with the Synod.

1844, p. 19,—The Report of the committee for conferring with he deputation from the Niagara Presbytery, was called for and ead, and it is as follows :—

The committee beg leave to Report, that after much friendly communing and inquiry as to the principles and procedure of the Presbytery, they are enabled to state that that body consists of seven ministers, having the charge of fifteen congregations; that they hold, in common with ourselves, the Westminster Confession of Faith as their Standard; and as a Presbytery, maintain and uphold its doctrines in what is usually termed the Calvinistic sense, holding fast by the great cardinal doctrines of the divine sovereignty, the decrees of election, and the imputation of the righteousness of Christ, as distinguished from the views which, on account of their extreme character, are usually styled Antinomian and Arminian; in all matters connected with the admission of members, the administration of discipline, and the ordination of ministers, their practice is substantially the same with our own, and that of the Free Church of Scotland. They do not question the obligation of civil government as such, to honour Christ as the King of Kings, and the Governor amongst the nations; although on the propriety of the Church's accepting endowments from the State, in the present divided state of the Church and its relationship to the world they have great difficulties, and in submitting this information the committee earnestly recommend to the Synod that measures should be adopted for immediate co-operation with the Presbytery in all matters of common interest relative to the conversion of souls, that copies of the protest and resolutions on which the protest was founded should immediately be forwarded to the Presbytery, and *quoad ultra* that a committee be appointed to attend their next meeting with power to arrange such terms of union as may be agreeable to that presbytery, to be submitted to the Synod at the next meeting, for their approval.

Dr. Blanchard and Mr. Close, ministers, a deputation from the Presbytery, were introduced; and severally addressed the Synod at considerable length. Thereafter several members of Synod spoke, when, on motion made and seconded, it was unanimously agreed, That the Report be sustained and adopted, and that the Synod record their sense of gratitude to the Great Head of the Church for the visit from this deputation, and their purpose to carry out the recommendations of the committee.

The Moderator communicated this resolution to the deputation and on his call, the Synod and congregation engaged in singing a part of the 122nd Psalm, and Mr. Bayne offered up prayer and thanksgiving.

1844, p. 28.—The Synod appointed the Moderator, Mr. Gale, Mr. Cheyne, and Mr. Macintosh, a committee to meet with the Niagara Presbytery, and to carry out the recommendations in the Report on that Presbytery, adopted by the Synod at the fourth session.

Cobourg, 1845, p. 41,—The Synod called for the Report of the committee appointed at the meeting in October for meeting with the Presbytery of Niagara; the same was submitted by Mr. Stark, the convener, and read. The Synod approved of the Report, and with a view to removing the hindrances that are at present in the way of a union with that body, recommend that a brotherly intercourse should be kept ep with the ministers thereof by the ministers of this Church; and that the Presbytery of Hamilton, especially, correspond with this Presbytery, as occasion may offer.

(Some of the Ministers and congregations united with the Synod but various causes have prevented any further action by them as a Presbytery, some of the congregations still exist and are known by the name of American Presbyterians—Ed.)

2—*Union with Synod in connection with Church of Scotland.*

Toronto, 1844, p 21,—The Committee of Bills and Overtures transmitted a communication from the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, overturing to this Synod the appointment of two committees to confer and deal with committees on their part: the one for arbitrating in questions of disputed Church property, and the other for negociating about a re-union with that body.

A committee is appointed to draft an answer, and submit the same before the rising of the Synod.

1844, p. 33,—The Synod called for the Report of the committee on the communication from the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, and the

same having been produced and read, was sustained; and the Synod in conformity with its recommendations, resolved as follows:—

1.—That this Synod being desirous of preventing, as far as possible, all strife and unseemly litigation about Church property, and of bringing about a fair and equitable adjustment of claims made on such property, whether it be possessed by congregations of this Synod, or those of the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, appoint two committees to act along with the corresponding committees of the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, in the hope that some scheme may be devised and arranged by which all disputes regarding Church property may be settled on the principles of Christian equity. The committee for Canada West to be Mr. William Rintoul, ministers; John McMurrich, James Shaw, and Joseph C. Morrison, elders. That for Canada East, Mr. Henry Esson, minister; and James Lesslie, John Redpath, and Isaac Buchanan, elders.

2.—That while the Synod hold fast by the testimony they have been privileged to give for the glory of the Lord Jesus Christ, as the sole and Supreme Head of the Church, and for the liberties and rights of his blood-bought people, and while they feel confident that the step taken by the brethren of this Synod, in the recent separation, was warranted and demanded alike by a regard to christian principle and their own frequent, open, and well known avowals; and while firmly resolved, through grace, to avoid the responsibilities of a connection with the Established Church of Scotland, as at present constituted, yet being anxious to promote the peace and unity of the Church of Christ; they declare their readiness to meet with any of the brethren of the Synod still in connection with the Scottish Establishment, who may be willing to act out practically their own resolutions, and arrange with them such terms of union as may be honourable in principle, and conducive to the glory of the Redeemer: And the Synod, earnestly desirous of being actuated by no hostility but a hostility to error, declare that they cannot, in the meantime, desist from any ministerial services whatever, which they may deem

necessary to the maintaining of the truth for which they are called to witness, or to the well-being and purity of the Presbyterian Church which they are solemnly engaged to uphold, and appoint a committee to conduct any negociations toward a re-union with the brethren of the Synod in connection with the Church of Scotland, it being understood that the negociations on their part must be in harmony with this resolution.

COBOURG, 1845, p. 47.—The Synod called for the Report of the committee appointed at last meeting to meet with a committee of the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, and treat on re-union with said Synod. Mr. Gale reported that the committee had met with the Rev. Robert McGill and the Hon. Justice McLean, the correspondent committee of the Synod in connection with the Established Church of Scotland, and had lengthened conference with them—that they had found these gentlemen disposed to lay great stress on an Act passed by their Synod declaring the spiritual independence of their Church, but entirely indisposed to entertain any proposal for dissolving the connection between their Synod and the Scottish Establishment, or altering the designation of the Synod, and had thereupon broken off the conference.

The Synod called for the Reports of the committees appointed at last meeting, for treating with correspondent committees of the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, about disputed Church property. No Report was made by the committee for Canada East. Mr. Rintoul, in behalf of the committee for Canada West, reported that they had met by themselves, and agreed on what they deemed equitable terms for settling disputes about Church property; and had afterwards met with the convener and several members of the committee of the other Synod, and submitted to them what they had prepared as the basis of an equitable adjustment of disputes about Church property; that this was declined by that committee on the ground that the terms of their appointment by their Synod did not allow of their entering into any engagements which would compromise the legal rights of parties adhering to the Synod connected with the Church of Scotland.

HAMILTON, 1860, p. 9.—Mr. R. Ure introduced to the Synod, Mr. G. Bell, of Clifton, a minister of the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland and a member of a committee appointed by that Synod on the subject of Presbyterian Union. The Synod invited Mr. Bell to take a seat with them. Thereafter Mr. Bell addressed the Synod, expressing the desirableness of union among Presbyterians in this Province, on the basis of the Westminster Standards.

On motion made and seconded, it was agreed to record the satisfaction with which the Synod has listened to the sentiments expressed by Mr. Bell, and the hope that, in the Providence of God, the way may be opened for the union of all Presbyterians in this Province.

P. 32.—The Synod took up an overture on the subject of the desirableness of a union of the various branches of the Presbyterian Church in this Province.

On motion, made and seconded, it was agreed to approve of the overture, and instruct the Committee on union, already appointed, to hold themselves in readiness for affectionate Christian intercourse with brethren of other branches of the Presbyterian Church, with a view to the removal of obstacles, and facilitating an approach towards a union, in truth and love, with all the members of the Presbyterian family in the land.

3.—*Union with Evangelical Churches.*

TORONTO, 1844, p. 24.—The subject of union with other evangelical Churches having been brought before the Synod, it was resolved that any members of Synod who shall be in town on the forenoon of Monday, shall be a committee to meet and deliberate on this subject with the ministers of evangelical Churches in Toronto.

COBOURG, 1845, p. 53.—Mr. Esson having reported—that, as the result of the conference which was held at last meeting of Synod, by a Committee of Synod, with ministers of various evangelical denominations of the city of Toronto, an Association has been formed for delivering Lectures in that city, in opposition to

parvailing errors, and that an extended series of Lectures had been delivered by different ministers with good effect.

The Synod agreed to accord their approbation of such friendly fellowship and communion, as being quite compatible with varieties of ecclesiastical management, and in no respect inimical to the independence of Churches, while it is highly favourable to the advancement of the Saviour's kingdom: and farther, to express their hope that such communion as that implied in the measures described by Mr. Esson, will, by the blessing of God, issue in a still closer relationship, especially in Churches whose doctrine, worship, and discipline are essentially the same.

4.—*Union with Orthodox Presbyterians.*

HAMILTON, MS. Minutes of Commission, 1844, p. 13.—The advice of the Commission having been sought as to the course which should be pursued for promoting a union among Orthodox Presbyterians throughout the Province, it was agreed that such union when it can be obtained without the compromise of truth is of the very highest importance, as being most conducive to the interests of the Redeemer's Kingdom; and that while it is to be prayed for, it is also the special duty of the office-bearers and judicatories of the Church as they may have opportunity to confer with those of other Presbyterian Churches in the Province on the subject of Union for the purpose of mutual explanation and a more perfect understanding of their several views in the matters which have hitherto kept them at a distance from one another.

5.—*Union with the United Presbyterian Church.*

TORONTO, 1844, p. 15.—The Synod agreed to a request from a deputation of the Secession Synod of Canada, to be heard this evening.

1844, p. 19.—Mr. Gale introduced Mr. Professor Proudfoot, Mr. Robert H. Thornton, and Mr. John Jennings, ministers, a deputation from the Missionary Presbyterian Synod of Canada, in connection with the United Associate Synod in Scotland. These brethren congratulated the Synod on the position which it had assumed, and expressed their desire for a friendly intercourse

between it and the Synod which they represented, and severally addressed the Synod at considerable length, when, on motion made and seconded, and spoken to by several of the brethren, it was unanimously resolved to record the sense of thankfulness to the Great Head of the Church entertained by this Synod on account of the visit of this deputation, as being an earnest of greater union amongst sound Presbyterian Churches in this Province, and to record also the desire of the Synod to cultivate this union, and their purpose to reciprocate the visit by sending a deputation to the next meeting of the Missionary Presbyterian Synod of Canada.

1844, p. 34.—The Synod appointed a deputation to attend the next ordinary meeting of the Synod of the Presbyterian Church of Canada in connection with the United Secession Church of Scotland, and tender to that body the christian greetings of the Synod.

(1.)—*Committee on Union appointed.*

Cobourg, 1845, p. 47.—The Synod called for the Report of the committee appointed to wait on the Missionary Synod of the United Secession Church in Canada. Mr. Gale reported that that Synod had not yet met, but was to meet next week. The Synod continued the appointment of the committee, with a change of some of the members, willing them, besides tendering to that Synod the christian greetings of this Synod, to express to them the deep conviction entertained by this Synod of the importance and practicableness of Union, on a Scriptural basis, among all the sound Presbyterian Churches in Canada: and the Synod authorise the committee to confer on this subject with any correspondent committee of the Synod of the United Secession Church of Canada.

Hamilton, 1846, p. 78.—Mr. Gale, as convener of the committee for meeting with a Committee of the United Secession Missionary Synod, on the subject of Union, was heard at great length, and read a written statement of the interviews that had taken place between the two committees. He also stated that the two committees had agreed to certain queries on the practical

bearings of the doctrine of the Headship of Christ, to be answered by each Committee; and that the answers were to be interchanged before the meeting of this Synod. Mr. Gale read the answers given to these queries by this Synod's Committee, and reported that they had been communicated to the Chairman of the Committee of the Secession Synod, but that no communication had yet been received from that committee. The Synod had lengthened reasoning on the Report; when it was agreed to resume the subject at the forenoon session of to-morrow.

1846, p. 79. (See. 1847, p. 40.)—The Synod called for the Committee on Union with the United Secession Missionary Synod, which was given in by Mr. Gale. After lengthened reasoning, it was moved by Dr. Burns, seconded by Mr. McLean, and unanimously agreed to—That the Synod without giving any opinion on the statement of principles drawn up and now read by the Committee of this Synod, approve of their diligence, and of the kind and pacific spirit in which all the conferences appear to have been conducted, find that no statement of principles on the part of the Missionary Synod has been given in, and that therefore, the Synod are precluded from coming to any decision on the matter; therefore renew the committee with instructions to receive any such statement that may be given in, to give it their serious and mature consideration, and to report their opinion respecting the same. The Synod also resolve to record their conviction of the vast importance of the principle that men, in their national as well as in their individual capacity, are bound to honour God and to regulate their proceedings by the rules of His Word, and that he is King of Nations as well as Head of the Church; and the Synod have ample confidence in the faithfulness of their committee on this as well as on the other branch of the testimony of this Church, and therefore commend them to the guidance of the Wisdom which cometh from above, which "is first pure then peaceable."

Kingston, 1847, p. 39.—Mr. Bayne, in behalf of the Committee on Union with the United Secession Missionary Synod, reported that the committee had received a statement of principles from the committee of that Synod, but had not an opportunity for conference with them on its purport.

The Synod sustained the Report, re-appointed the committee with addition of Mr. Robb, and appointed Mr. Bayne to be convener thereof.

TORONTO, 1848, p. 21.—Mr. Bayne on behalf of the Committee on Union with the United Presbyterian Church, made a verbal report and read a copy of the minutes of the joint meeting of the Committees on Union of the respective Synods.

It was then moved by Mr. Reid, seconded by Mr. Roger:—

That the Synod approve of the principles set forth by the committee on behalf of the Church, regret to find that there are very important differences between the views of this Church and the views declared by the Committee of the United Presbyterian Church, yet appreciating very highly the benefits that would accrue to the cause of Christ from union among christians, especially between bodies agreeing in so many points of vital importance as are held in common by this Church and the United Presbyterian Church, re-appoint the committee with instructions to communicate the deliverance of this Synod to the Committee of the United Presbyterian Church, and to follow out such a course as may appear to them most suited to lead to a union on sound and Scriptural principles.

It was moved by Dr. Ferrier, and seconded by Mr. Peden.—

That the Synod approve of the diligence of their committee in this cause and express their sincere thanks for the long and faithful attention they have given to the subject; and that they now relieve them from this service, and appoint another committee to meet with any Committee of the United Presbyterian Church, with instructions to them to propose that all points regarding the power of the Civil Magistrate should be matters of mutual forbearance, and to form a Basis of Union to be submitted to the different Synods on the great points of christian doctrine and duty on which they are agreed: and that this Synod pledge themselves that whatever views they may entertain as individuals, on the subject of the magistrates power, they shall not divide the Church by reducing them to practice, and in particular, that they shall act on the principle that it is inexpedient in the present state of the Church and the World for ministers to accept of any aid from Civil Governments.

After lengthened discussion the vote was taken when there voted for Mr. Reid's motion, 26, for Dr. Ferrier's, 5—one member declined voting.

Mr. Reid's motion was accordingly declared to be the deliverance of the Synod.

From this decision Dr. Ferrier dissented because he conscientiously believed several of the principles contained in the statement of the Synod's Committee to be contrary to the Word of God, on which he took instruments iu the Clerk's hands.

1848, p. 28.—Several members having expressed their desire to record their concurrence in the resolution adopted last night by the Synod on the subject of Union with the United Presbyterian Church, as they had been absent when the decision was come to, it was agreed that a paper expressive of their adherence to the same should be left for signature on the table of the Synod.

1848, p. 24.—There was read a letter from the Moderator of the United Presbyterian Church, respecting the publication of the various papers which have been laid before the joint committees or the two Churches. The Synod having considered the same unanimously agreed.—

That they could have no objection to the publication on the part of the United Presbyterian Church of the papers of their committee, but inasmuch as there seems to have been a difference of understanding as to the object of the documents interchanged, the Committee of the United Presbyterian Church having entered largely into argumentation in support of their views while the Committee of this Synod proceeded on the understanding that they were limited to a simple statement of their views; the Synod resolved that they will publish the papers of their own committee with such explanations as may appear necessary.

The Synod instructed the Clerk to make a respectful intimation of this deliverance to the Moderator of the Synod of the United Presbyterian Church.

(2.) *Action of Committee suspended.*

TORONTO, 1849, p. 21—The report of the Committee on union

with the United Presbyterian Church was called for. Mr. Bayne reported verbally, that owing to special circumstances no action had been taken by the committee since last meeting of Synod.

The Synod sustained the Report, and appreciating very highly the benefits that would arise from union among Presbyterians, continue the committee, with instructions to proceed in such way as may appear most suited to lead to a union on sound and scriptural principles.

TORONTO, 1850, p. 19.—The Synod proceeded to conference on the petition respecting Union among Presbyterians, and the overture respecting the clauses of the Standards which relate to the Civil Magistrate. Several members stated their views on the subject of the petition and overture.

The Conference to be resumed to-morrow forenoon. (Vide p. 14 "On the Standards" for the result of this conference. Ed.)

TORONTO, 1854, p. 11.—The Synod then took up a memorial from Knox's Church, Hamilton, on the subject of Union with the United Presbyterian Church. In connection with this there was read a series of resolutions passed at a late meeting of the Synod of the United Presbyterian Church on the desirableness of Union with this Church.

After lengthened reasoning on the subject to which these documents referred it was agreed to defer the further consideration of the subject until to-morrow morning.

The Synod then resumed consideration of the papers on the subject of Union with the United Presbyterian Church.

(3.) *Union Committee again appointed.*

1854, p. 12.—After lengthened reasoning it was, without a vote, resolved;—

That this Synod having considered the memorial from the congregation of Knox's Church, Hamilton, and the resolutions of the Synod of the United Presbyterian Church anent union between that body and this Synod, express their earnest desire to see that object attained, provided that it can be attained on scriptural principles; declare their willingness to consider opinions on the

question of the lawfulness of State Endowments, without Erastian submission to the State, as a matter of forbearance, but continue to consider the views which they always held, and formerly expressed by their committee on the duty of the Civil magistrate, and the responsibility of the nations to God, to be of such vital importance as to demand that they be made a term of ecclesiastical incorporation, and believe the practical effects resulting from the principle referred to, to be of such a character as to render the maintaining of these principles in all their integrity necessary to the best interests of the Church of Christ.

And further, that this Synod, while convinced that no union which ignores these principles can be effected, or if effected, can prove beneficial, nevertheless appoint a committee to confer with the Committee of the United Presbyterian Church, and to devise, in accordance with the terms of this deliverance, measures that may conduct to harmony of opinion and action on this and all other points of doctrine and practice which this Church holds vital, and when practicable, to the effecting of a proper and lasting union :—The committee to consist of Dr. Bayne, Dr. Willis, Dr. Burns, Professor Young, Messrs. Donald McKenzie, M. Y. Stark, R. Ure, W. Gregg, R. Boyd, J. M. Roger, J. B. Duncan, D. Fraser, J. Scott, W. McLaren, ministers, and Messrs. J. Shaw, W. Begg, J. Hall, J. Court, A. Smith, W. Heron, W. McMillan, and D. Kennedy—Mr. Ure to be convener.

Montreal, 1855, p. 15.—The Synod then proceeded to take up the Report of the Committee, on Union with the United Presbyterian Church. The Report was accordingly read.

It was resolved to take up, in connection with this Report, various petitions which had been forwarded from congregations in favour of Union. These were also read. The Synod then proceeded to discuss the question.

The hour of adjournment having come, it was agreed to adjourn the discussion until to morrow afternoon.

1855, p. 18.—The Synod resumed consideration of the subject of Union with the United Presbyterien Church. The following motions were laid on the table :—

1. It was moved by Mr. John Ross, and duly seconded,—

That the Synod believing that it is its duty to welcome a friendly conference with brethren holding forth to us the right hand of fellowship, and at one with us regarding the grand truths of the Gospel, and the order of the house of God, although differing from us on other points which we deem of importance as belonging to the constitution of this Church, and believing farther that such conference would tend to remove mutual misapprehensions, and to promote that harmony of sentiment and affection which might in due time lead to a lasting union, appoint a committee to confer with any committee appointed, or that may be appointed by our brethren of the United Presbyterian Church, on the subject of Union.

2. It was moved by Mr. Laing, duly seconded, and carried.—

That the Synod having heard the Report of the committee on Union, with the United Presbyterian Church, and petitions on the same subject, express their deep regret that owing to a misunderstanding of the deliverance of the Synod last year, the commitees of the two bodies were prevented from meeting and thus understanding more perfectly the position of each; and being extremely desirous to come to a more thorough understanding of that position, declare it as their conviction, that the principal, if not the only hindrance to Union is, that this Synod consider it the imperative duty of officers and magistrates in their public and representative capacity, to legislate and rule in subjection to the authority, and in accordance with the dictates of Revelation, where these are known,—yet appoint a committee to confer with that Church, if they agree to such conference, and in the meantime tender to them their fraternal regards, and recommend friendly intercourse and interchange of good offices between the ministers and office bearers of the two communions.

3. It was moved by Dr. Burns and seconded;—

That the Synod deeply regret the circumstances which have hitherto kept asunder two bodies so nearly at one on great principles as the Presbyterian Church of Canada and the United Presbyterian Church; and the members of this Synod cannot but cherish just alarm, lest errors of a dangerous character regarding

the nature of Christ's supremacy over the nations, and the responsibility of nations, as such, for the manner in which they deal with the written Revelation of God, have made serious inroads among the ministers and members of that Church in these lands. The Synod appoint a select committee to draw up and print in the *Record*, a short and well digested declaration of principles as held in the standards of the Church, in opposition to those avowed through the accredited organs of the United Presbyterian Church, and the same committee shall hold conference, when desired, with the brethren of other Churches who may harmonize in sentiment with us on such vital matters, and farther, that this committee be required, from time to time, to vindicate from misrepresentation the doctrine really held by this Church in its accredited standards, and in the belief and practice of its members.

The vote being called for, the second and third motions were put against each other, when the second carried by a majority. The first and second having been put to the House, 22 voted for the first, and 38 for the second, viz. that moved by Mr. Laing, which was accordingly declared to be carried.

London, 1856, p. 20.—The Synod then proceeded to take up the subject of Union with the United Presbyterian Church. Mr. Ure, convener of the Committee on Union, introduced to the Synod the Rev. Mr. Skinner, a Deputy from the Committee of the United Presbyterian Church, the Rev. Mr. Proudfoot, another member of the deputation being absent in consequence of indisposition. Mr. Skinner addressed the Synod, expressing the kind Christian regard of the United Presbyterian Church. The Moderator at the request of the Court made a suitable reply.

Various Petitions in favour of Union were read, viz. from St. Gabriel-street Church, Montreal; Boston and Milton; Whitby.

The Report of the Committee on Union was given in and read by Mr. Ure. Thereafter it was on motion made and seconded, agreed:—

That the Report be received, and its recommendations adopted, and that the Synod express the satisfaction and thankfulness, with which it has heard of the meetings of the Committees of the United Presbyterian Church and our own: tender thanks to the commit-

tee for their diligence, and re-appoint the Committee with the addition of Dr. Willis.—The Synod farther resolve to send a deputation from this Synod, to the next meeting of Synod of the United Presbyterian Church, leaving the selection of the members of the deputation to the Committee on Union just appointed. The Committee was accordingly appointed.

—Report of Union Committee.

1856, p. 42.—A considerable part of the time occupied at both sittings, was spent in devotional exercises; it being felt by members of both committees that much earnest and united prayer was specially in place, in connection with their endeavors to discharge the duty devolved upon them by their respective Synods.

The Conference at the first sitting turned upon a variety of topics, such as the state of feeling on the subject of Union among the congregations of the two bodies, and the grand leading doctrines of the Gospel, which they profess to hold as common. At the second meeting the question relating to the Civil Magistrate, formed the special subject of consideration; and after a protracted, though still somewhat general comparison of views upon this point the committee terminated their proceedings by the adoption of the following motion:—

That having had lengthened conferences together, in the conducting of which the committees have reason to believe that they have enjoyed much of the presence of the Great Head of the Church, they were gratified to find, that, apart from the question pertaining to the power, obligation, and duties of the Civil Magistrate, they are perfectly at one, on all the great doctrines laid down in the Westminster Confession of Faith. And further, that on the special question above referred to, and the points involved in, or connected with it, such as the exclusive Headship of Christ over his Church, individual liberty of conscience in religious matters, and the obligation of all men, in all relations of life, to be governed by the authority of the Lord Jesus Christ, there was such a measure of harmony of sentiments manifested as to warrant the hope of its being found practicable to frame some declaration on these points, which might be regarded as mutually satisfac-

tory, and calculated to prepare the way for a union of the two bodies:—It was therefore agreed to ask their respective Synods to re-appoint the committees to take additional steps to advance the union of Churches, holding so many great principles in common; and especially to propose a declaration, which might afterwards be used as a basis of union, in which the exclusive headship of Christ over his Church, together with the freedom of conscience on the one hand, and the duty of all men to be governed in all their private and public relations by the authority of Christ in his Word, on the other, may be fully maintained.

KINGSTON, 1857,p. 21.—On motion made and seconded it was unanimously agreed to request Dr. Taylor of Montreal, and Mr. Ormiston of Hamilton, deputies from the Synod of the United Presbyterian Church, to sit as corresponding members of Synod. Dr. Taylor and Mr. Ormiston accordingly took their seats.

1857, p. 31.—The Rev. Dr. Taylor and the Rev. W. Ormiston, delegates from the Synod of the United Presbyterian Church then proceeded to address the Synod.

On motion made and seconded, it was unanimously agreed,—

That the thanks of the Synod be tendered to these deputies through the Moderator, and that the Rev. J. Scott, and the Rev. T. Wardrope, be appointed to attend the next meeting of the Synod of the United Presbyterian Church, and reciprocate the christian greetings of these brethren.

The thanks of the Synod were accordingly tendered to the deputies by the Moderator.

(4.) *First Basis of Union proposed.*

1857, p. 26.—The Synod then called for the Report of the Committee on Union with the United Presbyterian Church. The Report was given in by Mr. Ure, convener of the committee. The Report contained the following articles, as a Basis of Union, and stated that these had been agreed to by the members of the committees of both Churches:—

I. Of the Headship of Christ.

We maintain that the Lord Jesus Christ is the only King and

Head of his Church; that the laws by which it is to be governed are contained only in the inspired Scriptures; that Christ hath made her free from all external or secular authority in the administration of her own affairs; and that she is bound to assert and defend this liberty to the utmost, and ought not to enter into any such engagements with any party whatsoever, as would be prejudicial to it.

II. Liberty of Conscience.

We maintain that 'God is the only Lord of the conscience,' and that therefore every person ought to be at full liberty to search the Scriptures, for himself, and to follow out what he conscientiously believes to be the teaching of Scripture, without let or hindrance. But if any person, under the plea of liberty of conscience, presumes to disturb the peace of society, or to set aside the lawful authority of the magistrate, or to blaspheme the name of God openly and wantonly, or to disturb the public religious worship of his neighbour, we declare that these are abuses, which the magistrate, ought to repress, both for the glory of God and the public weal.

III. Of the Duties of the Civil Magistrate.

We maintain that while the Civil Magistrate, as such, is not an officer of the Church of Christ, and may not therefore assume any ecclesiastical functions, or claim the power to act as an interpreter of the Word of God, or as an administrator in matters spiritual and ecclesiastical, he has yet an important part to act in his official capacity in relation to the Kingdom of Christ; that it is his duty in his public as well as in his private capacity, to acknowledge the authority of Christ as the Supreme Governor among the nations; and that in this view, without taking cognizance of offences against morality considered as sins against God, he ought to see that, in aiming to promote the social well-being in subordination to the divine glory, the laws of the land, in their enactment and administration, are avowedly in accordance with the principles of justice and morality inculcated in the Scriptures. At the present time we think it necessary especially to declare that he is bound to acknowledge the divine authority of the Christain Sabbath, and to secure to all his subjects their right to enjoy the sacred rest of that day.

It was moved by Dr. Bayne, seconded by Mr. McLaren, and carried.

"That the Synod find with great satisfaction, that the views of the Committee of the United Presbyterian Church on the great principle that it is the duty of the Civil Magistrate in his official as well as his private capacity, to acknowledge the authority of Christ as the Supreme Governor among the nations, and that in aiming to promote the social well-being, he ought to see that the laws of the land are avowedly in accordance with the principles inculcated in the Word of God, are the same with those of this Church; rejoice in the prospect thus opened up that a union of the respective Synods may soon be realized; re-appoint the committee, with instructions to confer farther with the committee of the United Presbyterian Church, as to the agreement of their views in respect to the practical application of the principle referred to, and the prospect there would be of united action in carrying out this principle in the event of a union of the Churches, and report to the next meeting of Synod.

1857, p. 28.—It was moved by Mr. Kemp in amendment to Dr. Bayne's motion, and seconded by Mr. Doak:—

That the Synod receive the Report of the Union Committee; express their gratification at finding such full harmony on the views of the two sections of the joint-committee on the doctrines and principles, the expression and understanding of which have hitherto kept the United Presbyterian Church and ourselves apart; declare their adherence generally to the articles in said Report, and adopt them as a basis upon which union may be effected;—re-appoint the committee and remit said articles to them with instructions to mature still further the terms and conditions of union, and report to next Synod;—and send said articles down for the consideration of the Presbyteries who shall report to the Union Committee on or before the 31st of May next; recommend in the meantime that the Presbyteries and Sessions of the Church hold fraternal intercourse and conference with the Presbyteries and Sessions of the United Presbyterian Church.

After discussion, Mr. Kemp, with permission of the house withdrew his motion, when Dr. Bayne's was adopted by the Synod.

HAMILTON, 1858, p. 8—Mr. Scott of London introduced to the Synod Messrs. Aitken and Thornton, deputies appointed by the Synod of the United Presbyterian Church, to wait upon this Synod, their Commission having previously been given in to the Clerk, and read. After a few words of welcome from the Moderator, these brethren proceeded to address the Synod and laid before the Synod the resolutions recently adopted by the Synod of the United Presbyterian Church on the subject of Union. Thereafter the following motion was unanimously adopted, viz ;—

That the thanks of this Court be given to the Synod of the United Presbyterian Church, for the appointment of a deputation to this Synod, to convey an expression of their hearty good will towards our Church and its members, and to state their earnest and sincere desire to bring about such a union, as may best give efficiency under the divine blessing, to their united efforts for promoting the glory of God, and the interest of the Redeemer's Kingdom.

That moreover, the Synod thank the members of the deputation most heartily for the manner in which they have discharged their commission, and for the sentiments which they have evinced The Synod sincerely reciprocate the feelings of respect and brotherly love expressed by them alike towards the members of the deputation individually, and to the Church with which they are connected ; and indulge the fond hope that the efforts of the two Churches to come to a satisfactory ground of union, and to a full unity of principle and of spirit may by the blessing of God, be speedily crowned with success.

On motion made and seconded, the Synod engaged in devotional exercises, which were conducted by Mr. Kemp, after singing of the 133rd Psalm.

1858, p. 11.—The Synod proceeded to take up the question of union with the United Presbyterian Church. The Report of the Committee was given in and read by Mr. Ure, convener.

It was unanimously agreed to receive the Report of the committee, and tender to them the thanks of the Synod for their diligence, and proceed to consider at length the substance of the Report. The resolutions of the United Presbyterian Church on

the subject were also read and several memorials from congregations on the subject of union.—

(5.) *Resolutions of the United Presbyterian Synod and motions thereon.*

1. That this Synod is sincerely and earnestly desirous of union with the Presbyterian Church of Canada and is fully persuaded of the practicability of such union on grounds that will compromise the principles of neither Church, and secure the harmonious action of both.

2. That this Synod regard the action of the joint-committees as having served a most important purpose in preparing the way for the formation of a basis, on which the union so much to be desired, may be speedily and happily consummated.

3. That the committee be instructed to draw up such basis, and that that basis shall consist of the great leading principles on which the two Churches are agreed, and shall provide that a full and unfettered forbearance shall be exercised by both Churches on the one point, viz., the Magistrate's power in matters of religion, on which there is confessedly a difference of opinion between the two Churches, although as the minutes of the joint-committees show, not a difference so great as to require, or warrant their prolonged separation

4. That the basis of union when prepared, and agreed upon by the joint-committees, shall be sent down for the consideration of Presbyteries and Sessions of this Church, with instructions to report on the same by month of October, when a special meeting of Synod may be called for their consideration, with a view to an immediate union.

5. That the deputation of this Synod, appointed to attend the approaching meeting of the Synod of the Presbyterian Church of Canada in this city, be instructed to express the fraternal regards of this Synod towards that Church, and to lay these resolutions before them, and request the re-appointment of the committee to co-operate with ours, in framing the basis of the contemplated union.

The following motions were then proposed, viz:—

1. It was moved by Professor Young, seconded by Mr. McMeekin:—

That the Synod approve of the Articles drawn up by the joint committee, and rejoice in the prospect of a union with the United Presbyterian Church on a basis which shall recognize the principles expressed in the said Articles: Further, having learned from the deputies of the United Presbyterian Church who yesterday addressed this Synod, and from the documents which they handed in, that the United Presbyterian Synod, regarding the action of the joint committees as having served a most important purpose in preparing the way for the formation of a basis of union between the Churches, have re-appointed their committee to draw up, in conjunction with any committee which this Church may nominate, a basis of union, the Synod appoint a committee to meet with the committee of the United Presbyterian Church for the purpose, instructing the committee so named to be careful that the basis to be tramed, be in harmony with the principles set forth in the Articles agreed upon by the joint committees.

2. It was moved by Dr. Bayne, seconded by Mr. McRuar:—

1. That the Synod having heard the Report of the Committee on Union with the United Presbyterian Church, and considered the Articles agreed on by said committee in conjunction with the Committee of the United Presbyterian Church, as embodying the opinions of both committees, on the points about which differences between the respective Synods have been supposed to exist, approve generally of said Articles as embodying substantially the views which this Synod are anxious to uphold, with this exception, that in the *second* Article of the last series of articles agreed upon, there is a reference to "differences of opinion which confessedly exist between the two bodies, particularly on the power of the Civil Magistrate with regard to religion," which is so expressed that it seems to qualify, if not to set aside, the whole of the *third* Article of the first series—record their satisfaction that so much harmony of opinion on the questions to which these Articles relate, appears to have obtained among the members of the respective committees, and express their opinion, that if these Articles, especially those in the first series, had been explicitly sanctioned and approved by the Synod of the United Presbyterian Church, a basis of union might in all probability have been framed from them, on which a union of the two Churches might have been consummated.

II. But the Synod having also considered the deliverance of the Synod of United Presbyterian Church, on the Report of their committee containing the aforesaid Articles, find that no explicit intimation has been given by said Synod, how far they are prepared to approve of said Articles, or to make the principles embodied in them a basis of union, and that it is at the same time proposed that a basis of union shall provide that a full and unfettered forbearance shall be shown towards differences of opinion, which are not specified, on the point of the magistrate's power in matters of religion—a point which from its obvious and far-reaching relations, and especially the connection between the power and the duty of the magistrate, embraces the whole question of the duties which the civil magistrate owes to Christ as governor among the nations; and the Synod in these circumstances feel that the proposal to draw up such a basis of union is premature, inasmuch as they are still left in uncertainty as to what is the nature, or the amount, or the importance of the differences of opinion, to which they are asked to show forbearance.

III. The Synod, at the same time, still deeply feeling the desirableness of union between the respective Churches, provided such union can be effected without a compromise of important principles, and anxious, if possible, to remove obstacles to such union out of the way, deem it due to themselves, and to their brethren of the United Presbyterian Church, to state explicitly the position in which the respective Synods appear to them to stand with reference to the points at issue between them, and the principles they are anxious to uphold unimpaired in agreeing to terms of union.

IV. With this view, the Synod re-appoint the Committee on Union with instructions to bring, in such form and with such explanations as they may deem fit, the following statement before the Committee of the United Presbyterian Church and to request that it may be submitted to the Synod of said Church and made the ground of such an explanatory reply as this Synod earnestly and affectionaly crave.

1.—With regard to the position in which the respective Synods stand, the following facts are submitted;—

(1.) That this Synod still holds unchanged, the principles on

the whole subject of the duty, which men in their civil relations owe to Christ as Governor among the nations, which have been held by them from their first formation.

(2.) That the Synod, or at least some of the members of the Synod, of the United Presbyterian Church, frankly and explicitly avow, that they hold, to some extent, views of the aforesaid principles different from those held by this Synod, and which they believe to be more in accordance with the proper meaning of the Word of God.

(3.) That the Synod of the United Presbyterian Church have never defined or declared the principles actually held, or allowed to be held, by them on the aforesaid subject.

(4.) That in these circumstances this Synod is plainly not in a position to say to what views or principles differing from our own they are asked to show forbearance in order to union; and cannot be otherwise till an authoritative intimation is given by the United Presbyterian Synod of the views held or tolerated by them on the aforesaid subject.

2.—With regard again to the principles on which the Synod are prepared to enter into union, with the United Presbyterian Church, the Synod would also submit the following explanation:—

(1.) That as to one point, a difference of opinion with regard to which has been often erroneously represented as the main, if not the sole hindrance to Union, viz.: the question of the endowment of the Church by the State, this Synod are prepared to exercise the fullest forbearance as to any difference of opinion which may prevail between them and the Synod of the United Presbyterian Church, or to leave the whole subject, in other words, an open question.

(2.) That while the question of endowments need not present any hindrance to an immediate union of the Churches, the principles which this Synod in contemplating union are anxious to uphold, and their hereditary testimony for which they seek to be at liberty still to offer unimpaired, are the following, all of them comprehended under the general subject of the duty which men in their civil relations—including what is for brevity usually termed the magistrate, but by which is properly intended all who, directly

or indirectly, determine the legislative or administrative action of a State—owe to Christ.—

1. That it is the duty of the magistrate, publicly and officially to acknowledge and guide himself by the revelation which God has been pleased to give of His will.

2. To confess and bow to the authority of Christ, whom that revelation proclaims to be the Governor among the nations, seeing to it that the constitution, legislation, and administration of the State are based on Christianity.

3. To discriminate between truth and error in making public provision for the education of the young, and to provide that, as far as possible, education shall be based upon, and leavened with sound principles of morality and religion, yet, so as to do no violence to the conscience of any.

4. To recognize in particular the Sabbath, not only as a day of rest, man's need for which may be inferred from natural principles, but as a divine institute, which is to be kept from desecration, on the ground that it is so, whatever may be thought of man's natural right to a day of rest.

V. That the committee be impowered, if they shall see cause to call by requisition to the Moderator, a meeting of this Synod, at any time before next ordinary meeting that they may deem desirable, and, if they do not deem this necessary, they shall then report to the Synod at next ordinary meeting.

3. It was moved by Mr. D. Fraser, seconded by Mr. J. Ross, and carried.—

The Synod approve of the Articles drawn up by the joint committees of the two Churches, as embodying the views, on the important questions therein treated of, which this Church has always been anxious to uphold.

Further, the Synod, although embarrassed by the circumstance that the United Presbyterian Synod have *not*, in their resolutions recently laid upon table, expressed any opinion regarding the said articles; yet, being assured that they regard the action of the joint committees as having served a most important purpose, in preparing the way for the formation of a Basis of Union, and that they desire the re-appointment of the committee of this Church to co-

operate with theirs in forming said basis, now re-appoint the committee for that purpose, instructing them to take heed that the Basis of Union be in harmony with the principles set forth in the articles already framed by the joint committees, and now approved by this Synod; and also to give it frankly to be understood, that this Church cannot, in consistency with its views of truth and duty, treat with unfettered forbearance, all varieties of opinion on the relations of the Magistrate, or of Civil Government to revealed Religon. But, finally, instruct the committee to assure the committee of the United Presbyterian Synod, that this Church is not only willing, but sincerely desirous, to form, without any needless delay, a union with them on a basis, which, allowing forbearance on minor relations or applications of the question, shall distinctly assert the Headship of the Lord Jesus over the nations of the earth, and the duty of the Civil Magistrate to acknowledge and obey the revelation of God's authority in His inspired Word.

After full discussion, a division was called for, when on Dr. Bayne's motion, and Mr. Fraser's being put to the house, 18 voted for Dr. Bayne's and 126 for Mr. Fraser's. Mr. Young's motion and Mr. Fraser's were next put to the house, when 14 voted for Mr. Young's motion, and 116 for Mr. Fraser's, 15 declining to vote.

Mr. Fraser's motion was accordingly declared to be the decision of the house.

Dr. Bayne requested his name to be withdrawn from the Committe on Union.

1858, p. 23.—On motion made and seconded it was agreed that the following additional clause should be added, to the deliverance of Synod on Union viz.—

That the committee be impowered if they shall see cause to call, by requisition to the Moderator, a meeting of this Synod at any time before next ordinary meeting, that they may deem desirable, and, if they do not deem this necessary, they shall then report to the Synod at next ordinary meeting.

(6.) *Report of the Committee on Union* 1858.

1858, p. 38.—When your Committee met with the Committee of the United Presbyterian Church, on October 21st, 1857, they

proceeded to carry out the remit of the Synod, by inquiring into the practical applications of the principles laid down in the statement made to last Synod, regarding the duty of the civil magistrate and the following was the result of the conference, which was also concurred in by the members of the other committee.

On the question of State Endowment of Religion, the committee agreed to report to their respective Synods in the following terms.—

1. That the brethren of the Presbyterian Church of Canada hold that there are circumstances in which the State may lawfully accept of them. And that the brethren of the United Presbyterian maintained that the acceptance of endowments is in all cases inconsistent with the spiritual independence of the Church, and the allegiance which she owes to Christ her Head.

2. That no specific declaration of opinion on the above question, or its bearings, is demanded as a term of communion in either of these Churches.

3. They therefore, recommend that in the event of the Churches being united, the same practice, in reference to this question, should still be followed as by the two branches in their separate state, and that the same forbearance should, therefore, countinue to be exercised.

The second point, viz. The use of the Bible in the common schools, was then considered, and after mature deliberation, the following resolution was agreed to.—

On this point the committee are unanimous in the opinion, that it is highly important that the Bible should be used in the Common Schools of the country, and that the Church should constantly aim at this object. And for the accomplishing of this end, that it is the duty of civil rulers to afford every facility for the use of the Bible in the Common Schools; and while abstaining from the enforcement of the use of it on any who may be opposed thereto, to provide that no obstacle shall be thrown in the way of those who may desire to use it.

The third point, viz., the appointment of a day of Public Humiliation and Thanksgiving by civil authority, was next considered.

After mature deliberation, the following resolution was unanimously agreed to:—

On this subject the committee hold that there are times in which days of National Humiliation or Thanksgiving ought to be observed—and that in such cases, in order to secure a general concurrence throughout the nation, the civil magistrate may, with propriety, nominate the day, and recommend the observance of it by all under his rule; at the same time that he has no right to prescribe the religious exercises to be observed.

The committee then adjourned to meet again in April, 1858. This meeting was accordingly held on the 14th and 15th days of that month. To meet the wish of the other committee your committee proceeded to consider sundry matters of detail. Before doing so, however, the following question was submitted by Dr. Willis and fully considered: Suppose in the United Church it were agreed by a majority of Synod, or Assembly to memorialise Government or Legislature, seeking the intervention of civil power in suppressing overt acts of Sabbath profanation, or removing obstacles to the observance of the sacred, day and setting before the civil magistrate, the obligation of the Sabbath law on the community; how far would dissent be allowed to be carried out by a minority in opposition to such Synodic action?

To this question the following answer was unanimously concurred in.—

That while it is the duty of the civil magistrate to protect the sacred character and obligation of the Sabbath, it is also the duty of the Church to bear her testimony in favor of God's holy day; which they may do by approaching the Legislature or otherwise as the majority may determine. And that a minority, while permitted all equitable liberty, would be understood in this, as in other departments of ecclesiastical government, as bound, in action on dissent, to respect constitutional order, and the received principles of the united body.

Questions, regarding the practice of the Churches in admitting to sealing ordinances, and as to bonds or promises securing the payment of stipends, were considered, and a satisfactory understanding was arrived at, showing that in these respects the practice of the Churches is substantially the same.

The other matters above referred to, are contained in the following questions, to which the answers unanimously concurred in by those present are added.—

1. What is the practice of the respective Churches in regard to admission to sealing ordinances, viz: Is or is not, the ordinance of Baptism, dispensed irrespective of attendance on the Lord's Supper? To this question it was answered, the principles and practice of the Churches are substantially the same.

2. What is the practice of the Presbyterian Church of Canada in regard to stipends? Whether is a promise made to the Church courts, or a personal bond given to secure the payments of the stipends? To this, it was answered, That on this point there is no law, and no uniform practice throughout the Church.

The following points of practical arrangements were then considered.—

1. The relation which the United Church should bear to Presbyterian Churches in the parent countries and elsewhere.

2. The position which the Theological Institutions should assume.

3. The designation by which the united body should be known. The answers to these questions were as follows:—

1. That the relations which the United Church shall bear to the Free Church of Scotland, the United Presbyterian Church in Scotland, the General Assembly of the Presbyterian Church in Ireland, and all other Evangelical Churches, be intimate or otherwise, as the Supreme Court may from time to time determine. That all ministers or preachers applying for admission, shall be received on an equal footing, as by law to be enacted. And that all ministers or preachers at the time of the Union having pecuniary aid for missionary or pastoral work from any Foreign Church or Society, shall continue to receive the same till the term agreed on expires.

2. That the Committees recommend that the two Theological Institutions be amalgamated, and all the Professors retained; and that the Supreme Court determine the special duties of the respective Professors, as well as all other matters of arrangement.

3. That the name of the United Church be "the Canadian Presbyterian Church."

The following article was unanimously adopted, to be laid before both Synods.

4. In conclusion the Committee would express their conviction that futher inquiry into the practical bearing of the principles as enunciated in the minutes of June 4, 1857,is unnecessary, since any differences which confessedly exist between the two bodies, particularly on the power of the civil magistrate with regard to religion, are not, as seem to the committees, so great, nor of such a nature, as to prevent cordial co-operation, and may be made, and should be made matters of mutual Christian forbearance. They would therefore recommend to their respective Synods, that the statements contained in the minutes of the joint committees be adopted as a Basis of Union.

TORONTO, 1859, p. 13.—At this stage of the Synod's proceedings, Mr. Ure, convener of the Union Committee, introduced to the Synod the members of the Committee of the United Presbyterian Church, who had come to communicate the decision of the Synod of that Church on the subject of the Basis of Union.

(7.) *Basis of Union presented by the United Presbyterian Synod.*

MINUTES, U. P. SYNOD, 1859, p. 38.—The Basis is as follows.

I. *Of Holy Scripture*—That the Scriptures of the Old and New Testaments, being the inspired Word of God, are the supreme and infallible rule of faith and life.

II. *Of the Subordinate Standards.*—That the Westminster Confession of Faith, with the Larger and Shorter Catechisms, are received by this Church as her subordinate Standards.

But whereas certain sections of the said Confession of Faith which treat of the power or duty of the Civil Magistrate, have been objected to, as teaching principles adverse both to the right of private judgment in religious matters, and to the prerogatives which Christ has vested in His Church, it is to be understood :—

1. That no interpretation, or reception of these sections is held by this Church, which would interfere with the fullest forbearance as to any differences of opinion which may prevail on the question of the endowment of the Church by the State.

2. That no interpretation, or reception of these sections is required by this Church, which would accord to the State any authority to

violate that liberty of conscience and right of private judgment, which are asserted in chap. xx. sec. 2, of the Confession; and in accordance with the statements of which this Church holds, that every person ought to be at full liberty to search the Scriptures for himself, and to follow out what he conscientiously believes to be the teaching of Scripture, without let or hindrance.*

3. That no interpretation or reception of these sections is required by this Church, which would admit of any interference on the part of the State with the spiritual independence of the Church, as set forth in chap. xxx of the Confession.

III. *Of the Headship of Christ over the Church.*—That the Lord Jesus Christ is the only King and Head of his Church: That he has made her free from all external or secular authority in the administration of her affairs, and that she is bound to assert and defend this liberty to the utmost, and ought not to enter into such engagements with any party as would be prejudicial thereto.

IV. *Of the Headship of Christ over the Nations and the Duty of the Civil Magistrate*—That the Lord Jesus Christ, as Mediator, is invested with universal sovereignty, and is therefore King of Nations, and that all men, in every capacity and relation, are bound to obey His will as revealed in His Word; and particularly, that the Civil Magistrate (including under that term, all who are in any way concerned in the Legislative or administrative action of the state,) is bound to regulate his official procedure, as well as his personal conduct, by the revealed will of Christ

V. *Of Church Government*—That the system of polity exhibited in the "Westminster Form of Presbyterian Church Government," in so far as it declares a plurality of elders for each congregation, the official equality of Presbyters who minister in word and doctrine, without any officers in the Church, superior to said Presbyters, and the unity of the Church in a due subordination of a smaller part to a larger, and of a larger to the whole, is the Government

* The Synod of the Presbyterian Church of Canada have made the following additions to this Clause—"Provided that no one is allowed, under pretext of following the dictates of conscience, to interfere with the peace and good order of society."

of this Church, and is, in the general features of it therein set forth, believed by this Church to be founded on, and agreeable to the Word of God.

VI. *Of Worship*—That the ordinances of worship shall be administered in this Church as they have heretofore been, by the respective bodies of which it is composed, in a general accordance with the directions contained in the Westminster Directory of Worship.

NOTE—That the article having relation to Christ's Headship over the nations, and the duty of the Civil Magistrate has always been, and is, one of the things most surely believed and most firmly maintained by the United Presbyterian Church, while, at the same time, she has constantly and carefully guarded against the practical inference drawn from it by some, that Christ, as King of Nations, delegates his power to earthly Kings—that they are in any sense his vicegerents, or that magisterial interference in matters purely of a religious nature is a medium through which Christ exercises the authority with which, as King of Nations he is invested.—

Note.—The Synod of the Presbyterian Church of Canada have in the Basis as adopted by them, struck out this note appended to the 4th Article by the United Presbyterian Synod.

1859, p. 14.—Mr. Ure introduced Mr. Skinner and Mr. Gibson, deputies appointed by the Synod of the United Presbyterian Church to attend this meeting of Synod, their commission having been previously read by the Clerk. These brethren having addressed the Synod, the following motion was unanimously adopted, viz :—

That this Synod express sincere gratitude and thanks to the Synod of the United Presbyterian Church for the act of fraternal kindness and christian affection shown by the appointment of the deputies who have now addressed this court.

The Synod would also reciprocate the sentiment of esteem, and the expressions of sincere desire for the consummation of the union towards which the two Churches have long and earnestly been striving, and express a sincere hope that the Basis of Union agreed upon by the United Presbyterian Church may, on consideration, be found such as will remove every obstacle to the harmonious and hearty incorporation of the Synods.

Messrs. Skinner and Gibson were, on motion made and seconded invited to sit with the Synod.

(8.) *Basis of Union considered and adopted.*

P. 15.—Thereafter the Report of the Committee on Union with the United Presbyterian Church was given in and read. On motion made and seconded, it was agreed to receive the Report. There were also read various memorials from congregations in favour of Union. There was also read the Basis of Union as adopted by the Synod of the United Presbyterian Church. It was agreed that the subject of Union should be taken into consideration at the evening diet of Monday.

1859, p. 19.—The Synod then proceeded to the further consideration of the matter of Union.—The following motions were duly submitted:—

1. It was moved by Mr. Topp, seconded by Mr. Wardrope, and carried.—

That the Synod having heard the Report of the committee appointed to confer with the Committee of the United Presbyterian Synod on the subject of Union, accept said Report, and record their thanks to the committee for the diligence with which they have discharged the trust committed to them; and futher, that having had the Basis of Union agreed to by the United Presbyterian Synod laid upon their table, the Synod regard the same as on the whole a satisfactory basis, and one which holds out the prospect of a harmonious and honorable union, and, accordingly, the Synod resolve to proceed to the consideration of the different articles contained in that basis.

2. It was moved in amendment by Dr. Bayne, seconded by Dr. Willis:—

The Synod having considered the Report of the Committee on Union and the Basis of Union prepared by said committee, in conjunction with that of the United Presbyterian Synod, and also the Basis of Union as adopted by said Synod of the United Presbyterian Church, and laid on the table of this Synod by a deputation from said Synod find:—

1. With reference to the Report of their own committee, that they can approve generally of the Basis of Union reported by said committee, as correctly embodying, so far as it goes, the views entertained by this Synod: but that they have reason to regret that on the question of Christ's Headship over the nations, about which differences of opinion were believed to obtain between the respective Synods, the committee have been satisfied with a simple assertion of the general principle that Christ is governor among the nations, and is to be officially acknowledged and obeyed as such by the civil magistrate, and have omitted all, even the most important applications of this principle, although expected from the terms of their appointment at the last Synod, to include such in the basis prepared; an omission which has led to the absence of all information on the subject in the document laid on their table by the Synod of the United Presbyterian Church and—

2. With reference to the Basis of Union adopted and submitted to this Synod by the Synod of the United Presbyterian Church, the Synod rejoices to find that it embraces a distinct and explicit assertion of the great principle of Christ's Headship over the nations above referred to, and that in reference to the clauses in the Westminister Confession of Faith, which are sometimes alleged to lay down persecuting principles, it contains nothing to which this Synod could not cordially assent. But at the same time, as no reference is made in said basis to any applications of the aforesaid principle, or any disclaimer given of another principle often held along with it and governing all its applications, and once officially avowed by the aforesaid United Presbyterian Synod, namely, that the only duty that the civil magistrate owes to Christianity is to protect the right of conscience in relation to any other form of religion; and further, as in a note appended to said basis, an article is virtually added to it which may be interpreted in a sense adverse to some applications of it which this Synod deem of vital importance; the Synod feel that it would be premature to entertain overtures for immediate union, but appoint a committee to bring the above-mentioned omission under the notice of the United Presbyterian Synod, and to take steps for procuring such information as may yet open up the way for a union on terms satisfactory to all parties concerned; and

further, with instructions to intimate to said United Presbyterian Synod that this Synod is not disposed to insist on including a deliverance, on all the points on which they were seeking information, in the basis on which union may be consummated, if only satisfied that they were agreed regarding them.

P. 20.—The Synod proceeded to the further discussion of the Report of the Committee on Union with the United Presbyterian Church, and the motions submitted at the previous diet by Mr. Topp, and Dr. Bayne.

After lengthened discussion, a division was called for, when the roll having been called and the votes marked, ninety-one voted for the motion, and twenty for the amendment.

1859, p. 21.—The Synod then proceeded to consider the various clauses of the Basis of Union as agreed to by the Synod of the United Presbyterian Church, and laid before this Synod.

The first article was read and agreed to. The second article was also read and agreed to with the addition to the second section of the words:—

Provided that no one is to be allowed under the pretext of following the dictates of conscience to interfere with the peace and good order of society.

The third article was read and agreed to.

1859, p. 23.—The fourth article was read. It is in the following terms.—

IV. Of the Headship of Christ over the Nations and the duty of the Civil Magistrate.—That the Lord Jesus Christ, as Mediator, is invested with universal sovereignty, and is therefore King of Nations, and that all men, in every capacity and relation, are bound to obey His will as revealed in His Word; and particularly that the Civil Magistrate (including under that term all who are in any way concerned in the legislative or administrative action of the State,) is bound to regulate his official procedure, as well as his personal conduct by the revealed will of Christ.

Several motions were submitted with reference to this article.

1. It was moved by Mr. J. K. Smith, and seconded by Mr. J. B. Duncan.—

That the Synod adopt the artiele as it stands.

2. It was moved by Mr. Wilson, and seconded by Mr. MacMullen:—

That the following words be added after "King of Nations," viz., "and that all nations in their corporate capacity, as well as all men, &c."

3. It was moved by Mr. Middlemiss, and seconded by Mr. Geikie:—

That the following words be added at the end of the article, viz. "seeing to it that the constitution, legislation and administration of the State are based on Christianity."

On a division being called for, the amendment by Mr. Wilson and that by Mr. Middlemiss were put against each other, when the amendment of Mr. Middlemiss carried. Thereafter this amendment was put against the original motion, when the motion was carried, and the Synod in terms of it accepted the article as it stands.

With reference to the note appended to the fourth article by the Synod of the Presbyterian Church, the following motions were submitted:—

1. It was moved by Mr. Topp, and seconded:—

That inasmuch as this Synod do not deem it necessary to append any note as explanatory of the views expressed in the 4th article, the Synod do resolve to call the attention of the Synod of the United Presbyterian Church to this matter, and to consider whether they shall not see it consistent with their duty to remove the same.

2. It was moved by Mr. Stark, and seconded.—

That this Synod does not deem any note necessary to the interpretation of the 4th article, and therefore does not receive or regard it as any part of the Basis of Union.

3. It was moved by Mr. Kemp, seconded and carried.

That the Synod does not consider the note appended to article 4th, as a necessary part of the Basis of Union, and, inasmuch as its terms are liable to misconception, and cannot be accepted by this Synod, respectfully represent to the United Presbyterian Synod the propriety of withdrawing said note.

On a division being called for, Mr. Kemp's amendment and Mr. Stark's were put against each other, when Mr. Kemp's was

carried. Thereafter Mr. Topp's motion and Mr. Kemp's amendment were put to the house, when Mr. Kemp's amendment was carried, and was adopted as the finding of Synod.

1859, p. 25.—The Synod proceeded to further consideration of the subject of Union. The following motions were submitted.

1. It was moved by Mr. Wilson, and seconded :—

That while this Synod rejoices in the progress made in finding a satisfactory Basis of Union, and in the prospect thus afforded of its speedy consummation ; yet as this Synod has no reliable information from the Synod of the United Presbyterian Church, as to the province of the Civil Magistrate in the practical application of the general principle of Christ's Headship over the nations, contained in the fourth article of the proposed Basis of Union, and as such information is deemed necessary in order to a harmonious and honorable Union, appoint a committee to confer with said Synod as to its views on this practical question.

2. It was moved in amendment by Mr. R. F. Burns, and seconded :—

That inasmuch as by the almost unanimous decision of last year the Synod stands committed to embodying in the Basis of Union simply the grand principle of national responsibility to Christ, they are not prepared at this advanced stage of the negotiation to burden the basis with an enumeration of the varied practical applications of that principle which have been already fully and satisfactorily discussed by the united committees, and respecting which there is, on good grounds, understood to be substantial harmony between both Churches. The Synod, therefore, proceed to the consideration of the 5th article.

3. It was moved in amendment by Mr. Middlemiss, seconded by Mr. McRuar :—

That before proceeding to the consideration of the next article of the basis, the Synod appoint a committee to draw up an article embodying the views of this Synod, in reference to the province of the Civil Magistrate, with instructions to report at the next sederunt.

The amendment by Mr. Burns, and that by Mr. Middlemiss, having been put against each other, and that by Mr. Burns carried ;

thereafter, the motion of Mr. Wilson, and the amendment of Mr. Burns were put to the house, when a majority supported Mr. Burns' amendment.

1859, p. 26.—The Synod accordingly proceeded to the consideration of the remaining articles in the Basis of Union.

Artiole 5th was read and agreed to. Article 6th was read and agreed to.

Thereafter it was moved by Mr. McLaren, duly seconded and carried.—

1. That the Basis of Union as a whole be now approved, and transmitted to Presbyteries and Sessions,and that Presbyteries and Sessions, be instructed to report to Synod through the Committee on Union on or before the first day of November.

It was moved in amendment by Dr. Bayne, and seconded by Dr. Willis :—

2. That inasmuch as the Basis now under consideration contains no statement on the leading applications of the principle contained in article 4th, or on the province of the Civil Magistrate, within which he is to serve and confess Christ—subjects on which unsound and unscriptural views are often held by those who admit the aforesaid principle itself—a union on such a Basis would virtually involve a compromise of principles for which it has been the distinction and glory of this Church that it has hitherto contended.

The motion and amendment having been put to the house, the motion was carried by a large majority; whereupon Dr. Bayne dissented in his own name, and in the name of such as might adhere to him, for reasons to be in due time given.

(9.) *Reasons of dissent by Dr. Bayne and others from decision of Synod on Basis of Union.*

(Minutes of Special Commission, 1859.)

We the undersigned, dissent from the decision come to by the Synod at last evening's sederunt, on the subject of the Basis of Union submitted by the Synod of the United Presbyterian Church, for the following reasons :—

1. That the object of preparing such a Basis of Union being manifestly to provide an assurance that substantial harmony on the

important subjects which it embraced obtained among the members of the respective Synods, and to prevent as far as possible, division on said subjects in the United Synod, said basis should have included a full and explicit statement on the views deemed important on all the subjects introduced, with a view to the attainment of this object: and whereas the basis approved of by the Synod contains no declaration on the subject of the leading applications of the doctrine of Christ's Headship over the nations, such as its application to the question of Sabbath laws, or of the use of the Bible in Common Schools, or of the suppression of open blasphemy, and no definition of the extent or limits of the province within which the civil magistrate is to confess and serve Christ as King—subjects on which unscriptural views are often entertained and acted upon by those who profess to hold the doctrine of Christ's Headship over the nations as laid down in *Article IV* of said basis—the said basis is altogether insufficient for securing the attainment of the very objects for which it was prepared.

II. That the approval of said basis characterized by the omissions above referred to, implies that unsoundness on the subject so omitted would be regarded as no barrier to membership of a Synod formed by a Union founded on said basis, as, it is plain, such unsoundness could not be consistently made an objection to any one who could only subscribe the same.

III. That the fact that no *official* statement of the views of the United Presbyterian Church of Canada, on the subjects which the subscribers complain of having been omitted from the Basis of Union approved of by this Synod, was reported by the Committee on Union, or otherwise laid before the Synod, renders the omissions complained of more unreasonable, and inexcusable, and indicates an inadequate regard to the sacredness of the principles whose assertion and vindication have been left unprovided for.

IV. That the consideration illustrative of the serious defects of the basis approved of, contained in the above reason (No. III), acquires additional force from the fact the Synod of the United Presbyterian Church did, in the year 1848, cause to be published by their authority, and without exception and qualification expressed or implied, views upon the subjects above referred to as omitted

from the said basis, which were propounded by a committee of said Synod in conference with a committee appointed by the Synod of this Church, as being the views, according to their belief, of the aforesaid Synod of the United Presbyterian Church, views which are directly at variance with those uniformly held and contended for by this Church, as for example, that "the revelation of Christ's appointment as Ruler" among the nations, "has not imposed upon the civil magistrate any new duties different from those to discharge which he was previously bound;" that the duty of the civil magistrate in reference to religion "is only to protect every subject in the exercise of the right which God has given him to judge for himself in matters religious, and to act in them according to his own judgment, so far as not to interfere with the rights of conscience;" that the recognition of the authority of Revelation is not enjoined in the New Testament on the civil magistrate in his official capacity, and therefore that its being his duty is "no part of their belief;" that "so far as the Sabbath is a religious institution, and for religious ends, it does not fall within the province of the civil magistrate, but so far as regards the natural right of a day of rest, it does fall within his province;" and "that to provide for the religious education of either old or young is no part of the official duty of the civil magistrate."

And farther, that the views thus published in the manner above described have never been repudiated or condemned by any official act of the said United Presbyterian Synod.

V. That the Synod of the United Presbyterian Church have naturally and inevitably excited doubts as to the general agreement of its members with the views on the subjects omitted from the basis which have been held uniformly by this Church, not only by the publication of the unsound views above specified and not yet repudiated, but also by the fact, that, although committees have been reporting to them for many years, the points on which this Synod desired information as to the views held by the said United Presbyterian Synod on said subjects, no information has yet been given such as can warrant us to decide that their views even closely approximate to our own.

VI. That the refusal on the part of the Synod of the reasonable

desire of the subscribers, and other members of the Synod now absent, to refer to the said United Presbyterian Synod, for the information necessary, to make plain the actual position occupied by the Tnited Presbyterian Church on the subjects above noticed —a reference which we are bound as Christian brethren to suppose that the uprightness, good faith, and simple-hearted desire for the interests of the truth, by which they are actuated as powerfully as ourselves, would have led them cordially to welcome and frankly to respond to—along with a determination to refuse all specific reference in the basis to those importants points on which information was desiderated, is fitted to excite suspicion among all to whom the principles involved are dear, either that unsoundness in regard to them obtains among ourselves or at least a most melancholy and alarming indifference to their maintenance.

VII. That in view of all the circumstances of the case as referred to in the above reasons of dissent, the subscribers would regard union upon the aforesaid basis as necessarily involving a dangerous compromise of principle.

John Bayne, Michael Willis, A. Constable Geikie, Duncan McRuar, Robert Irvine, Daniel Gordon, Andrew Wilson, James Middlemiss, Morris C. Lutz.

(10.) *Answers to Reasons of Dissent by Dr. Bayne and others.*

The Commission of Synod appointed to answer the Reasons of Dissent by the Rev. Dr. Bayne, and others, from the decision of the Synod of the Presbyterian Church of Canada, on the Basis of Union submitted by the United Presbyterian Church, have agreed to the following Answers, viz :—

I. (1). It is allowed that the object of preparing a Basis of Union " was to provide an assurance that substantial harmony on the important subjects which it embraced, obtained among the members of the respective Synods, and to prevent, as far as possible, division on said subjects in a United Synod." But in reply to the dissentients it is affirmed that the basis adopted by the two Synods does secure these ends inasmuch as it contains a full and explicit statement of the doctrine of Christ's Headship over the nations, and of the duty of the civil magistrate to regulate his offi-

cial procedure, as well as his personal conduct by the revealed will of Christ—these being the only subjects on which the views held by members of the United Presbyterian Church have been supposed to differ from those held by the Presbyterian Church of Canada.

(2). As to the matter complained of in this reason, viz: That the basis "contains no declaration on the subject of the leading applications of the doctrine of Christ's Headship over the nations, and no definition of the extent, or limits of the province within which the civil magistrate is to confess and serve Christ as King," it is replied, that it was deemed neither expedient nor necessary to burden the Basis with any such declaration or definition, though in truth, *Article IV*, of the basis does contain a statement of the province within which the civil magistrate is to confess and serve Christ as King, sufficiently precise and comprehensive in its terms as to embrace the teaching of Scripture on the subject, as well as the recognized faith of our Church. The instructions of last Synod to the Committee on Union were, not to set forth applications of principles, but to draw up a basis in harmony with principles to which the Synod then gave its assent, and which are substantially the same as those contained in the basis now adopted. It was well understood that the application in question had been the subject of long and careful deliberation by the Union Committee of both Bodies, the results of which as reported to the Synod of 1858, were regarded as highly satisfactory, showing that whilst differences of opinion did exist on the minor relations of the questions at issue, there was yet so subtantial an agreement in regard to their main features and applications between the two Churches, as to afford an assurance that the union, if once effected, would be real and harmonious.

The Commission would on this point reply further: That the basis was prepared in the light of, and with special reference to the leading applications of the principles in question, as reported to both Synods in the year 1358, by their respective Committees on Union, and to which neither Synod took any exception. The basis ought therefore to be understood in relation to these applications, comprising, as they do, joint agreements on all points concerning which information is desired by the dissentients.

(3). With respect to the allegation contained in the concluding part of reason I., viz: that "unscriptural views as to the application of the doctrine of Christ's Headship over the nations, and as to the extent of the province within which the civil Magistrate is to confess and serve Christ as King, are often entertained by those who profess to hold the principles laid down in *Article IV*, of the basis," the Commission reply that they conceive it impossible for any one to subscribe said article in the plain meaning of its words, and yet to entertain or act upon unscriptural views on the doctrine of Christ's Headship over the nations. Differences of opinion may be found to exist in the United Church, as indeed they exist among ourselves, as to the manner in which practical effect is, in certain cases, to be given to these principles; but it is not believed that among those by whom the Article is honestly subscribed, these differences can be of such a nature, as either to be inconsistent with ecclesiastical harmony, or to invalidate the integrity of the testimony borne by the United Church to the truths which the article sets forth. The Synod cannot, in reason, be held responsible for any perversions of such clear and explicit announcements as the basis contains, and can only deal with them as they would deal with perversions of any other important doctrines when brought up by the ordinary processes of discipline or review.

II. The Answers to Reason I. are, in effect, a reply to the statements of Reason II, showing, as they do, that the approval of the basis provides an assurance that the persons approving and subscribing the same in the plain and obvious meaning of its terms, cannot fail to hold sound views on the leading applications of its principles. But if a case should arise of any one holding or propagating erroneous opinions in regard to any principle which the basis contains, it would then not be inconsistent with said basis that such unsoundness should be dealt with in the same way as unsoundness in regard to the application of any other of the doctrines or principles of our Confession.

III. In reply to Reason III. the Commission affirm that, whilst no directly official statement of the views of the United Presbyterian Church of Canada has been reported to our Synod, or other-

wise laid before it, on the leading applications of the principles explicitly stated in said basis, yet, certain it is that evidence of a satisfactory, if not also of an official kind, has been afforded by the minutes of the joint Committees on Union, as well as by the public statements of the members of the said committees reported to both Synods in the year 1858. These, taken together with the explicit statement of principles contained in said basis, and approved of by the Synod of the United Presbyterian Church, were deemed so satisfactory to our Synod as, in their judgment, to render unnecessary any statements, more official, of said views. The Report given in to both Synods in 1858, included statements in reference to the appointment of days of public humiliation and thanksgiving, the question of Sabbath Laws, and the use of the Bible in Common Schools: and it is manifest that the meaning intended to be attached to *Article IV.* of the basis could not in the light of said statements, have been misunderstood by the United Presbyterian Synod. Had therefore, the members of that Synod, while giving their assent to said basis, believed at the same time that they could not as a Body, act in substantial harmony with us on the practical questions above referred to, "we are bound as Christian brethren to suppose that the uprightness, good faith, and simple hearted desire for the interests of the truth, by which they are actuated as powerfully as ourselves, would have led them frankly" to communicate to us this fact. Thus the Commission consider that any demand on our part for additional evidence on these points would be tantamount to an expression of want of confidence in the integrity and good faith of the members of the United Presbyterian Synod.

IV. To this reason it might be a sufficient answer that the Synod of the Presbyterian Church of Canada was not called upon to deal with, or in any way to consider the pamphlet here referred to. But the Commission reply that whilst the said pamphlet was issued by the United Presbyterian Synod, in the year 1848, no such sanction seems to have been given to the voluminous statements contained in it, as that these may be taken as authoritative expositions of their views on the subjects which they embrace. So far from that, the United Presbyterian Synod did in regard to said publication declare in the year 1855, "That they do not entertain this notion. (viz:

that the Report of the proceedings of said committee as published, is to be regarded as binding upon the consciences of members of their Church) inasmuch as the statements of our first Committee on Union with the Presbyterian Church of Canada, is no part of our subordinate Standards." (Minutes U. P. Synod, 1855, page 43.) This declaration manifestly deprives said publication of all authority as an exposition of the views and opinions of the United Presbyterian Synod. More especially may this conclusion be regarded as true, when it is considered that said Synod has adopted the articles of the Basis of Union as an authoritative expression of their views and opinions on the questions at issue. Any statements, therefore, inconsistent with said articles, which may be quoted from the publication referred to, ought no longer to be regarded as of any force or authority whatever.

V. Whatever doubts may exist in the minds of members of Synod, as to the general agreement of the United Presbyterian Synod with us on the questions at issue, these doubts the Commission cannot allow to be either natural or inevitable; on the contrary, they deem them quite unwarranted by anything adduced in the Reasons of Dissent, or by anything in the actual position of either Synod in regard to the points comprehended in said Reasons.

VI. If, as the members of the Commission unanimously believe there is in the Basis of Union, and in the Reports of the two committees the assurance of substantial harmony on the important subjects in question, they are at a loss to conceive how it can be reasonable to demand anything more. After all that has taken place, the Commission are decidedly of opinion and may reasonably say, that any desire for further negociation would indicate on our part a want of confidence in the good faith of our brethren, and at the same time excite a just suspicion of our own sincerity in behalf of union.

VII. This is a mere expression of the opinion of the dissentients, and can only be met by a counter statement on the part of the Commission, that they do not believe that there is in the adoption of the basis, and in the consequent consummation of the union, any compromise of principle at all. On the contrary, their conviction is that thereby the principles set forth in the basis will

be more extensively vindicated, and more efficiently carried out, whilst at the same time, the interests of the Church of Christ will, through the blessing of God, be greatly promoted in the Province.

Signed in name, presence, and by authority of the Commission. Alexander Topp, *Moderator.* Alexander F. Kemp, *Clerk.*

(11.) *Basis approved of by Presbyteries and Sessions.*

HAMILTON, 1860, p. 8.—The Report of the Committee on Union was accordingly given in by Mr. Ure, convener, and the following motions were then submitted:—

1. It was moved by the Rev. A. Topp, seconded by Rev. J. McTavish.—

That the Synod receive and adopt the Report of the Committee on Union now presented and read, from which it appears that the Basis of Union, approved by last Synod, has been approved by all the Presbyteries of the Church, and by 88 out of 95 Sessions sending returns. The Synod further instruct Rev. Professor Young and Rev. Mr. Ure to convey the said Basis, with the dedecision of the Synod on the same, and a statement of the above facts, to the Synod of the United Presbyterian Church, now in session in this city with the cordial salutations of this Synod.

2. It was moved in amendment by Principal Willis, seconded by Rev. G. Smellie.—

That the finding on the basis now arrived at, as the result of the transmission of that document to Presbyteries be communicated with all respect to the Synod of the United Presbyterian Church; but inasmuch as there is a doubt remaining on some minds among us, as to the exact sense attached respectively to some clauses in the basis by the two Synods, it be indicated to the other Synod as the desire of this Court, that advantage be now taken of the opportunity providentially afforded by the presence of the two Synods in one city, for a friendly and brotherly conference, in the hope that by a christian and frank explanation any remaining difficulties in the way of the union may be satisfactorily removed.

1860, p. 9.—After mature discussion, it was agreed that the

vote of the Synod should be taken on the motion by Mr. Topp, and the amendment by Dr. Willis. The roll was accordingly called, and the votes marked, when 121 voted for the motion, and 37 for the amendment. The Synod accordingly adopted the motion as the decision of the house, and in terms thereof instructed Mr. R. Ure and Professor Young to convey to the Synod of the United Presbyterian Church the Basis of Union as approved by this Synod.

HAMILTON, 1860, p. 13.—Dr. W. Taylor, Mr. Ormiston, and Mr. Caven, were introduced by Mr. Ure, as a deputation from the Synod of the United Presbyterian Church, for the purpose of communicating to the Synod the action of the Synod of the United Presbyterian Church with reference to the Basis of Union.

These brethren addressed the Synod and laid on the table a certified copy of the Basis of Union as now approved by them.

On motion made and seconded, it was unanimously agreed that the Synod express their great pleasure in seeing these brethren and cordially reciprocate the brotherly affection which they have expressed on behalf of the Synod represented by them, and request them to convey to their brethren the expression of this Synod's esteem and affection.

On motion made and seconded, these deputies were invited to sit with the Synod. Dr. Jennings, and other members who were present, were also invited to take seats with the Synod.

The Synod resolved to take up the Basis of Union on the afternoon of Monday.

(12.) *Addition to Basis by U. P. Synod not accepted.*

1860, p. 16.—The Synod then proceeded to take up the Basis of Union, as amended by the Synod of the United Presbyterian Church. The same having been read, it appeared that in accordance with the request of this Synod, the Synod of the United Presbyterian Church had removed the note appended to the 4th article in the basis, adding to the article the following words;—"it being understood that, in the application of the doctrine of this article, mutual forbearance shall be exercised." All the other articles were agreed to as adopted by this Synod.

Several motions were submitted by members of Synod.

1. It was moved by Mr. Gavin Allan, seconded by Mr. A. Barclay.—

That the Synod adopt the Basis of Union, as adopted by the Synod of the United Presbyterian Church, and transmitted to this Court.

2. This motion was, with permission of the house, withdrawn in favor of the following motion by Prof. Young, seconded by the Rev. S. C. Fraser :—

The Synod having taken into consideration the Basis of Union as sent down by the Synod of the United Presbyterian Church, rejoice to find that the Synod of the United Presbyterian Church has agreed to drop the note formerly appended to the 4th article, and that the great principle that the Lord Jesus Christ, as Mediator, is invested with universal sovereignty, and is therefore King of Nations, and that all men in every capacity and relation, are bound to obey His will as revealed in His word, and particularly that the Civil Magistrate (including under that term all who are in any way concerned in the legislative or administrative action of the State) is bound to regulate his official procedure as well as his personal conduct by the revealed will of Christ, is now affirmed by both Synods without reserve and limitation. And whereas the Synod of the United Presbyterian Church has added to the 4th article of the basis as formerly approved by this Synod the words, "it being understood that in the application of the doctrine of this article mutual forbearance shall be exercised." this Synod declares that the Standards of the Presbyterian Church of Canada do not profess formally and explicity to define the manner in which the principle contained in the 4th article is to be applied; and, being persuaded, as the Synod is, that in the event of union there will be found to be in the united body a substantial agreement as to those leading practical applications of principle which will fall to be considered, this Synod hereby declares that the clause which has been added to the 4th article may be accepted, and that a union between the two bodies may be honurably formed on the basis as it now stands.

3. It was moved in amendment by Rev. G. Smellie, seconded by Mr. D. Elder :—

That this Synod rejoices in the brotherly salutations given by our brethren of the deputation of the United Presbyterian Church, and in the intelligence conveyed by them to the effect, that the note appended to the 4th Article of the basis has been abandoned, but inasmuch as some basis of agreement has been all along held to be essential to a satisfactory union, and this Synod resolved in 1858 that, while difference of opinion on minor matters, such as the endowment of Churches by the State should not be a bar to the union of the two Churches, the leading applications of the great doctrine of Christ's Headship over the nations could not be left a matter of forbearance, the Synod regrets to find that their brethren of the United Presbyterian Church have adopted a resolution which is a virtual recession from the position already reached in these negociations, and which is subversive of the idea of a basis altogether, and therefore requests our brethren of the United Presbyterian Church to inform us, and put the information or record, whether the proposed forbearance is to be unlimited, and if limited, what are the limitations which they are willing to agree to; declare their readiness to confer on those points always viewed by us as vital, and re-appoint the Committee on Union to meet the Committee of the United Presbyterian Church at the earliest possible opportunity.

4. It was also moved by Rev. D. Inglis, seconded by Mr. A. D. Ferrier:—

That this Synod having considered the basis as amended by the U. P. Synod, rejoices to find that there is entire agreement in the doctrine contained in the 4th Article and whereas the U. P. Synod, have added the words, "it being understood that in the application of the doctrine of this article, mutual forbearance shall be exercised," this Synod declares that the Standards of the Presbyterian Church of Canada do not profess formally and explicitly to define the manner in which the principle contained in the 4th article is to be applied; and whereas it is believed that there is no difference of opinion in reference to said applications of such a nature, or so great, as to pervent cordial cooperation: therefore, the Synod agrees to accept the basis as amended, with the distinct understanding that while reserving all

equitable liberty to a minority, each case of application shall yet be decided by the Church Courts, and that the united Church shall not be fettered in its constitutional action in regard to any application that may emerge in the Providence of God.

In order to secure that it may be well understood that such are the terms of union, this Synod requires that this resolution, together with that of United Presbyterian Synod, shall be prefixed in the way of preamble to the basis.

5. It was also moved by Rev. A. Topp, seconded by Rev. Thomas Alexander :—

That the Synod having considered the addition made to the 4th Article of the basis, as transmitted by the United Presbyterian Synod, find they cannot consistently with the principle hitherto maintained by this Church or with its previous resolutions and actings on this subject, consent to the acceptance of the said addition as part of a Basis of Union; and whereas there seems great difficulty in framing a satisfactory basis, other than that already existing in all Presbyterian Churches—whereas, further, there is a prospect of union, and it would be of the greatest importance for many reasons to have a union of all the sound Presbyterism of the country, the Synod resolve, with a view to the speedy accomplishment of the same, to present to the other two Presbyterian Churches, as a basis on which all the three might unite and form one Church, independent and free from the control of all others in its procedure, the recognized Standards of the Church, viz., the Westminster Confession of Faith, and the Larger and Shorter Catechisms.

6. It was moved by Mr. Reid, seconded by Mr. T. McPherson—

That the Synod having had its attention directed to the Basis of Union as sent to this Court by the Synod of the United Presbyterian Church, and especially to the addition made to the 4th Article of the basis, find that while this Synod has confidence in the general harmony of the views of the United Presbyterian Church with those of this Church with reference to the doctrine contained in the fourth article, and has at former stages of these negotiations indicated that it does not expect, on minor applications of the principle entire unanimity : yet the Synod sees difficulties in

the way of accepting in a Basis of Union, a clause which might seem to recognise, unlimited forbearance as to the applications of the said doctrine, and does not therefore agree to the addition made. The Synod, however, still heartily desirous of union, and believing that union can be effected on sound and honorable principles remit to a committee to meet with the committee appointed by the United Presbyterian Synod, for the purpose of seeing, whether the object, believed by the Synod to be intended by the proposed addition, may not be better accomplished in some other way, the committee being authorized to request the Moderator to call a special meeting of the Synod, if it shall be considered necessary.

Several members expressed their minds on the subject before the house.

7. It was further moved by Rev. R. F. Burns, seconded by W. Gillespie—

That this Synod, while heartily rejoicing that the great principle embodied in the 4th Article of the basis, has been accepted by the United Presbyterian Synod, feel embarrassed by the addition which that Synod have seen it to be their duty to make to the said article, to the effect that in the application of the doctrine contained in this article mutual forbearance be exercised, and this Synod would frankly state that they are not prepared to agree to this addition inasmuch as it appears to this Synod on many accounts, highly in expedient to make such a radical alteration in the basis, at this advanced stage in the negotiations, more especially after it has received the almost unanimous approval of the Presbyteries and Sessions of both Synods in its original form, inasmuch moreover as it would unduly fetter the future action of the united body : yet further, inasmuch as the negotiations between the two bodies have uniformly proceeded on the understanding that while a certain measure of forbearance should be exercised, that forbearance should be qualified and defined, and this Synod has already distinctly given forth a deliverance to the effect that, this Church cannot in consistency with its views of truth and duty treat with unfettered forbearance, all varieties of opinion on the relations of the Civil Magistrate, and of Civil Government to revealed religion,' this

Synod nevertheless sincerely solicitous that no unnecessary obstacle be thrown in the way of a union in all respects so desirable, being forthwith consummated, agree herewith to declare that perfect unanimity is not required with respect to every application of the principle contained in the article of the basis, and would be most willing to receive from the United Presbyterian Synod, and to insert on their minutes, or when the Union takes place would consent to the recording on the minutes of the united body, a distinct disclaimer of certain inferences unfairly deduced from the doctrine in the 4th Article in the basis, particularly the right which magistrates have sometimess claimed, in the name of God to perscribe the faith of the Church, to regulate her ordinances, or to interfere with her eclesiastical action. The Synod further appoint a committee with instructions to act in concert with the Committee of the United Presbyterian Church in accordance with the foregoing deliverance, and, if they see fit, to request the Moderator to call a special meeting of Synod.

After mature consideration a division was called for.

Mr. Topp, asked leave to withdraw his motion. Leave was granted and the motion was withdrawn. Mr. Smellie, also, with permission of the house withdrew his motion. Mr. Young, Mr. Burns and Mr. Inglis, also, with permission of the house, severally withdrew their motions.

The motion of Mr. Reid was then adopted, without a vote, as the deliverance of the Synod, and in terms thereof the Synod appointed the following committee to meet with the Committee of the United Presbyterian Church, viz :—

Rev. Mr. Ure, convener, Dr. Willis, Messrs. Laing, Inglis, T. Wardrope, Scott, Gregg, Ross, Kemp, McRuar, Topp, McLaren, G. P. Young, D. McKenzie, McMurrich, McLennan, Ferrier, and Sherwood.

(13.) *Preamble to Basis proposed.*

1860, p. 25.—The Committee on Union with the United Presbyterian Church, presented a Report in the following terms :—

The Committee on Union having given prayerful consideration to the matter submitted to them by the Synod, beg to report the

subjoined resolutions which they recommend to be adopted in the terms following:—

1. That this Synod, with a view to the removal of any possible misapprehension of its opinions in reference to Art. IV. of the Basis of Union, does most earnestly disavow the legitimacy of any such inferences from said article, as that magistrates have the right, sometimes claimed by them, to prescribe, in the name of God, the faith of the Church or to interfere with the freedom of her ecclesiastical action.

2. That this Synod with a view to the removal of any misapprehension as to the practical applications of the said 4th Article, such, for example, as those contained in the Report of the joint committee submitted to both Synods in the year 1858, desires to call attention to the fact, that the Synod of the Presbyterian Church of Canada does not require, as a condition of union, unanimity of sentiment as to the action of the magistrate on these points; but while providing for diversity of opinion, the Synod has held, and still holds it as necessary to harmonious action in the united body, that a minority, while entitled to all equitable liberty, shall on these, as on other matters of ecclesiastical government, be guided in any action on dissent by constitutional order and the received principles of the united body.

3. That the foregoing resolutions shall accompany said basis, as a declaratory statement.

On motion made and seconded, the Report was received.

It was further, on motion of Mr. Reid, seconded by Mr. Laing agreed:—

That this Synod approve of the resolutions submitted by the Committee on Union and instruct the committee to communicate them as soon as possible to the Committee of the United Presbyterian Synod expressing at the same time the earnest hope that these resolutions may meet with the approval of our brethren of the United Presbyterian Church.

On motion made and seconded, it was agreed that the Synod should engage in devotional exercises. Accordingly prayer was offered for the Divine blessing on the step taken towards union, and the Synod united in singing the closing verses of the 122nd Psalm.

(14.) *Preamble to Basis amended and adopted.*

TORONTO, 1860, p. 6 (*pro re nata*).—Mr. Ure, convener of the Committee on Union, presented the Report of the committee embodying the Basis of Union, as formerly agreed to, with a Preamble agreed upon by the joint committees of the two Churches in the following terms:—

Whereas, for the glory of God and the welfare of the Church, it is desirable that a union should be effected between the "*United Presbyterian Church*" and the "*Presbyterian Church of Canada*," on such terms as may be agreeable to the Word of God, and the Standards accepted by both Churches; Whereas also it is expedient that a Basis of Union, in terms of the six *Articles* which follow, be adopted, as a statement of principles in regard to which the Churches are mutually agreed: Whereas, besides, it is desirable to prevent any misapprehensions in reference to the fourth of said *Articles*, it is therefore hereby declared, that no inference from that *Article* is legitimate which asserts that the civil magistrate has the right to prescribe the faith of the Church, or to interfere with her ecclesiastical action: And it is further declared, that in regard to the practical application of said fourth *Article*, unanimity of sentiment is not required in the united body, and that if any particular case should emerge, it may, and can only, be considered and determined by the Church Courts, in accordance with the general principles and procedure of Presbyterian Churches.

On motion made and seconded, it was agreed to receive the Report of the committee.

1. It was thereupon moved by Rev. A. F. Kemp, seconded by Mr. Heron:—

That the action of the Committee on Union as now reported be approved of, and the Basis of Union as presented be adopted; and that the following deputation be appointed to convey this decision, with the salutations of this court, to the Synod of the United Presbyterian Church, now in session in this city, and to request a conference to arrange the phraseology of the Preamble in such a way as may be mutually agreeable.

P. 7.—The Synod resumed consideration of the motion made by Mr. Kemp on the previous evening.

2. It was moved in amendment by Rev. Thomas McPherson, seconded by Dr. Irvine.—

That a small committee be appointed, and that the Synod of the United Presbyterian Church be requested to appoint a similar number of their body to co-operate with such committee, in revising the Preamble to the Basis now proposed, so as to render it more intelligible to those who appear to have difficulties in understanding it, and to bring it into more apparent harmony with the resolutions agreed to by the Synod at its last meeting.

At this stage it was moved by Mr. Ross and seconded, That the Synod now resolve itself into a committee of the whole to consider the Preamble to the Basis.

It was moved in amendment by Mr. McRuar, and seconded, That the discussion proceed according to the standing orders of the Synod.

On a division being called for, the amendment was carried, and the discussion accordingly proceeded.

The vote was then called for, when there voted for Mr. Kemp's motion sixty-two, and for Mr. McPherson's amendment seven.

The motion was accordingly declared to be carried, and was adopted as the deliverance of the Synod.

Dr. Willis entered his dissent from the decision in so far as it limits the conference to mere verbal modifications of the Preamble. Messrs. Smellie, Thomas McPherson, and L. McPherson also dissented.

The Synod appointed the following as a deputation to convey the decision just come to by the Synod of the United Presbyterian Church, viz: Messrs. Topp, Inglis, Kemp, Stark, and Gregg.

P. 8.—Mr. Topp, on the part of the deputation appointed in the forenoon, reported that they had waited on the Synod of the United Presbyterian Church, and had communicated the resolution of this Synod, and farther, that they had received a most fraternal reception.

Thereafter appeared the following deputation from the Synod of the United Presbyterian Church, namely Dr. Thornton, Messrs. James, King, Aitken, ministers, and Mr. Agnew, elder; and laid on the table the following extract from the minutes of their Synod:

"Toronto, 3rd Oct., 1860; The Synod of the United Presbyterian Church met and was constituted. *Inter alia* Took up the Basis of Union as submitted by the Synod's Union Committee.

It was moved by Mr. James, seconded by Mr King, and carried by a majority of fifty to eleven: That the Synod devoutly acknowledges the goodness of God in the result to which the joint-committee has been unanimously brought, and adopts the Basis in its amended form as a ground of union between the Presbyterian Church of Canada and the United Presbyterian Church in Canada, believing that every thing is secured by the Preamble of said Basis which was contemplated by the proposed addition to the *4th Article*, and unanimously agreed upon at the last meeting of Synod.

It was also agreed to appoint a committee to convey to the Presbyterian Synod the finding of this Synod on the Preamble and Articles of the Basis of Union. The committee was appointed as follows, namely, The Rev. Dr. Thornton, Messrs. James, King, Aitken, and Mr. John Agnew, elder.

The Synod cordially agreed to the request of the Synod of the Presbyterian Church of Canada to meet them in conference at any hour this afternoon that may suit their convenience, and that the above named committee intimate the same to that Synod and make all necessary arrangements for the conference."

The members of the deputation briefly addressed the Synod.

On motion made and seconded, it was unanimously agreed that the Moderator convey to the deputation the great gratification which the Synod had experienced in receiving the deputation, and hearing from them the decision to which their Synod had come.

P. 9.—The Clerk read the Report of the conference which had just taken place between the members of this Synod and those of the United Presbyterian Church. The Report embodied the following modification of the phraseology of the Preamble to Basis.–

The Presbyterian Church of Canada and the United Presbyterian Church in Canada, believing that it would be for the glory of God, and for the advancement of the cause of Christ in the land, that they should be united, and form one Church, do hereby agree to unite on the following Basis, to be subscribed by the Moderators of the respective Synods in their name and behalf; declaring, at

the same time, that no inference from the fourth Article of said Basis is held to be legitimate, which asserts that the civil magistrate has the right to prescribe the faith of the Church, or to interfere with the freedom of her ecclesiastical action; further, that unanimity of sentiment is not required in regard to the practical applications of the principle embodied in the said fourth Article, and that, whatever differences of sentiment may arise on these subjects, all action in reference thereto shall be regulated by, and be subject to, the recognized principles of Presbyterian Church order.

On motion made by Mr. Kemp, seconded by Mr. Topp, it was resolved to adopt simpliciter the Preamble to the Basis of Union as agreed upon in Conference, and as now read.

It was also on motion of Mr. Ross, seconded by Mr. McTavish, agreed that the Basis of Union with the Preamble be now adopted, and that the Clerk be instructed to commuicate the same to the Synod of the United Presbyterian Church.

A communication was read from the Synod of the United Presbyterian Church, to the effect that they had unanimously adopted the Preamble to the Basis as agreed to in Conference.

(15.) *Name adopted—" Canada Presbyterian Church."*

The Clerk read the minutes of a Conference held last evening between the members of this Synod and the members of the United Presbyterian Synod. From these minutes it appeared that a majority approved of the title of the united Church being, "The Canada Presbyterian Church;" and that a majority were in favour of the union being consummated in Knox's Church, Toronto, on the 20th December, 1860.

Thereafter the following motions were submitted.—

1. It was moved by Mr. Kemp, and seconded; That the name of the United Church be, "The Canada Presbyterian Church."

2. It was moved in amendment by Mr. Duncan, and seconded: That this Synod has a very decided preference for the name of "The Presbyterian Church in Canada," but that in the event of the sister Synod deciding to abide by the name adopted at the Conference last night, the Synod resolved to concur with them in that decision.

3. It was also moved in amendment by Mr. Burns, seconded by Mr. Inglis: That the name of the Church be "The Canadian Presbyterian Church."

The two amendments being put against each other, that by Mr. Duncan carried. The original motion and the amendment were then put to the house, when the amendment was carried, and was adopted as the deliverance of the Synod.

P. 12. A communication having been received from the Synod of the United Presbyterian Church to the effect, that they had decided in favor of the name of the Church being "The Canada Presbyterian Church," it was resolved to adopt that as the name to be assumed by the United Church.

(16.) *Union to be consummated at Montreal.*

P. 10. It was then moved by Mr. Laing, seconded by Mr. McRuar, That this Synod does not judge it expedient to hold any special meeting with a view to union with the United Presbyterian Church, but resolves to proceed in consummating that union at its next ordinary meeting as appointed to be held in Montreal in June next.

It was moved in amendment by Mr. Gillespie, seconded by Mr. Sharp, That the resolution adopted by the Conference as to the time and place for the consummation of the union be adopted by this Synod.

Mr. Smellie also moved an amendment, which not being seconded, fell to the ground.

On a division, Mr. Lang's motion was carried by a majority, and this Synod resolved accordingly.

P. 10.—Dr. Willis dissented from the decision in so far as it commits the Synod to consumate the union at the date specified.

(17.) *Reasons of Dissent by Rev. G. Smellie.*

Mr. Smellie also dissented for the following reasons, which be gave in.

1. Because it seems to be taken for granted, that the union of Churches is an essential matter, whereas *spritual unity*, not mere *union*, is the object set before us in the Word of God; whereas a visible rational union by no means meets that idea, and whereas further,

such a union must necessarily be limited, and an universal union is impracticable.

2. Because although in certain cases practical advantage might seem to dictate the propriety of a union between the Presbyterian Church of Canada and the United Presbyterian Church,—with how much reason however remains still to be proved,—yet the proposed union is quite uncalled for, unless better cause can be shown than any that has hitherto been alleged, and cause sufficient to countervail existing difficulties.

3. Because the entire process of negotiation about union be tween those two Churches, has brought out the fact that there exists great want of harmony of sentiment and feelings between a large number of the members and office-bearers on the one side, and a large number of those on the other. And therefore no confidence of any good results from union can be cherished in these circumstances, but rather the expectation that union, if at present consummated, will prove a positive hindrance to *Unity*;—because further the attempt to urge it now would be a reckless temptation of Providence;—and because the two Churches are more likely to serve God faithfully, and to maintain peace in a state of separation than of incorporation.

4. Because while a majority on both sides may be desirous of union, it is notorious that many members of our Church courts, and of this Synod, as well as many private members of the Church throughout our congregations, are advisedly and deliberately opposed to the measure. And because union being a matter not vital, and yet materially affecting the constitution of the Church, the carrying out of it by way of a majority of votes, is ungenerous towards a minority.

5. Because nothing can be expected from union carried into effect in the face of an earnest opposition, but the alienation of a large body of our ministers, elders, and people from the standard of the Presbyterian Church of Canada or a second disruption as its first fruit. And because past experience and calm reflection combine to justify the Synod in anticipating trouble from such an attempt to amalgamate heterogeneous elements, and therefore in hesitating before proceeding to precipitate a result so momentous in itself, and probably so disastrous to the Church.

(18.) *Answers to Reasons of Dissent.*

P. 11. The Synod appointed the following committee, viz. Messrs. Ure, McTavish, Inglis, Scott, to prepare answers to Mr. Smellie's reasons of dissent.

Mr. Ure, on behalf of committee, read answers to reasons of dissent given in by Mr. Smellie.

1. In this reason there is an assertion of the obvious truths, that all believers are one in Christ, and that their oneness as resulting from union to Christ is not dependent on a visible and external union. It is unnecessary to say that the Synod admits these truths, while it confesses its inability to see how such general statements, or the alleged inference from them, to the effect, that the union of any two Churches cannot be regarded as essential, can furnish any ground of objection to the decision dissented from.

2. In regard to this reason, in which it is stated that the union is uncalled for on the ground, that there are existing difficulties in the way to its being carried into effect, while the advantages to be gained by it are uncertain, it is replied that there is no doubt on the part of the Synod as to the practical advantages of this union. As the nature of the existing difficulties has not been explained in the reason, it is impossible for the Synod to give an opinion respecting them.

3. In reply to what is alleged in this reason, as to the great want of harmony of sentiment between the two Churches, it is submitted, that in the absence of the specification of the points in regard to which this alleged want of harmony exists, the allegation can only be met by the assertion, that the Synod is not aware of any such diversities of sentiment as would, in the sight of God, justify the two Churches in longer remaining apart; and believing this, the Synod is of opinion that the two Churches may reasonably look for greater success in their work, when pursuing it as a united body, than they would be warranted in expecting while in a state of separation.

4. The Synod considers that it has abundant reason for gratitude to the Head of the Church in view of the extraordinary measure of agreement which has marked its recent deliberations and

final decision in regard to this question of union; believing that in few instances, if any, has a question of equal magnitude been determined with a like degree of general and hearty concurrence on the part of its members. And, farther, the Synod cannot perceive any foundation for the charge of injustice preferred against its procedure on this question and founded on the absence of perfect unanimity in the decision arrived at, as liberty to dissent has been freely accorded to those who desired to avail themselves of it.

5. In this reason apprehensions are expressed of serious disagreements arising in the united body to destroy its peace and imperil its unity, but as the grounds of these apprehensions are not stated, the Synod can only say that it believes them to be baseless.

(19.) *Reasons of Dissent by Rev. L. McPherson and Mr. D. Fraser.*

Mr. L. McPherson, minister, and Mr. D. Fraser, dissented for reasons to be given in.

The Synod again met and was constituted.

P. 13. Mr. L. McPherson handed in Reasons of Dissent from the decision come to last evening. The same were read, and it was agreed that the following be a committee to prepare answers to said reasons, viz., Messrs. Topp, Kemp, and McLaren.

I hereby enter my dissent from the decision come to by the Synod at last evening's sederunt on the subject of the Basis of Union agreed to and submitted by the Synod of the United Presbyterian Church, for the following reasons:—

1. That the said Basis of Union as now adopted in its enlarged form possesses features most objectionable, inasmuch as it grants substantially what was insisted upon from the beginning by the United Presbyterians Church as the terms of union, viz: forbearance in the practical application of the doctrine of Christ's Headship over the nations.

2. That when these terms were proposed by the United Presbyterian Church, this Synod explicitly declared that no such forbearance could be granted by this Church consistently with her regard to the sacredness of truth and her obligations to her Divine Head.

That in receding from this attitude—the only honourable and

safe one (in the opinion of the undersigned) it could assume in the case,—the Synod has seriously endangered the doctrinal purity of the Church, as well as compromised its own consistency in the eyes of the world.

3. That by the adoption of the above mentioned Basis last evening, the union contemplated its now decided upon, while the members and adherents, (the body of the Church,) have, as yet, had no intimation regularly communicated to them by the Synod of any change in their ecclesiastical position being under its consideration. That by pursuing this course the Synod has virtually assumed the right and power of legislating within the domain of conscience, and has set aside, without the knowledge or consent of those whose interest it is, one of the most precious and sacred rights with which Christ has invested each and all of the members of His Church.

Lachlan McPherson minister; Donald Fraser, elder.

(20.) *Answers to Reasons of Dissent.*

Mr. Topp read answers to the reasons of dissent given in by Mr. L. McPherson.

1. That no forbearance is granted on the subject of the application of the doctrine of Christ's Headship over the nations, except such as brotherly love and Christian principle demand. It is further expressly stipulated in the Preamble of the Basis, in addition to the distinct assertion of the Headship of Christ in one of the articles thereof, that all action in regard to the practical application of the principles be regulated by and be subject to the recognised principles of Presbyterian Church order.

2. The assertion made in this reason of dissent is contradicted by the resolution of this Synod in 1858, which declares that the Synod whilst allowing forbearance on minor relations and applications of the question, shall distinctly assert the Headship of the Lord Jesus over the nations of the earth, and the duty of the civil magistrate to acknowledge and obey the revelation of God's authority in His blessed Word—all which is amply secured in the Basis adopted.

3. In reply to this reason it is affirmed as recorded in the minutes of Synod held at Hamilton in June, 1860, that the Basis of Union had been approved by all the Presbyteries of the Church, and by

88 out of 95 Kirk Sessions sending returns. Further, it is the fact that very many of the congregations of the Church have spontaneously met and given their assent to the Basis. The Synod, therefore, before taking the step complained against by the dissentients, have taken all constitutional means of ascertaining the sentiments of the members of the Church, and have had an expression of the mind of the Church in its Presbyteries, Sessions and congregations, amply sufficient to justify the Synod in the course which they have taken.

It was moved and seconded,—That the answers be approved, and that they be kept *in retentis* with the reasons.

It was moved in amendment by Mr. Ross, and seconded by Mr. McRuar,—That the answers be re-committed to the committee.

The motion was carried, and the answers accordingly were approved. From this decision Dr. Willis, Dr. Irvine, and Mr. McRuar dissented.

(21.) *Committees on Arrangements.*

P. 11. The Clerk then read minutes of conference with members of the United Presbyterian Church. In accordance with the recommendations of the conference, the Synod appointed the following committees, to act jointly with corresponding committees of the other Synod, viz.:

1. For Arrangements of Presbyteries; Mode of Distributing preachers; and Home Missions,—Messrs. Laing, Wilson, J. K. Smith, T. Wardrope, McRuar, Scott, Ross, W. B. Clark, Mr. Nisbert; Oakville. convener.

2. On Theological Education—Messrs. Topp, Kemp, Laing, Ross, McMurrich; Mr. Topp, Toronto, convener.

3. *For obtaining Act for Securing Congregations in possession of their property after the Union, in the same manner as they now hold it in connection with the separate Bodies*–Messrs Kemp, Gregg, Reid, McMurrich, F. Torrance; Mr. Kemp, Montreal, convener.

4. *On forms of process* —Messrs. Gillespie, Kemp, Gregg; Mr. Gillespie, Princeton, convener.

5. *On Widows' Fund*—The existing Committee on Widows' Fund; James Osborne. Esq., Hamilton, convener.

6. *On arrangements for consummation of Union*—The Presbytery of Montreal, the elders resident in the city, the Moderator and Clerk of Synod, with Messrs. Ure, Scott, Dr. Irvine, Messrs. Laing, McLaren, J. K. Smith, and Duncan.

It was moved by Dr. Willis, seconded by Mr. Topp, and agreed to, that the Clerk be instructed to have the Basis and Preamble as now finally adopted, printed and circulated throughout the Church.

It was, on motion made and seconded, agreed to record special thanksgiving to the Head of the Church for His great goodness in thus far guiding the deliberations of the Synod, and bringing them to the present state.

After recording thanks to the office-bearers of Knox's Church and to the friends in Toronto, for their hospitable reception and entertainment, the Synod was closed with prayer and the Apostolical benediction.

CHAPTER XI.

Foreign Churches—Deputations and Correspondence.

1.—*Free Church of Scotland.*

Kingston, 1844, p. 11.—The Synod appointed the Moderator Mr. Gale, and Mr. Rintoul, a Committee for Correspondence, with instructions to intimate to the Colonial Mission Committee of the Free Church of Scotland, and the Moderator of the Presbyterian Church in Ireland, the formation of this Synod, and to represent to them the need of missionaries, and to make such communications to other Churches respecting the formation of the Synod as they shall see fit.

Toronto, 1844, p. 15.—Mr. Esson introduced Mr. Andrew King and Mr. John Macnaughtan, ministers of the Free Church of Scotland, and a deputation from that Church. Tho Moderator in name of the Synod expressed a cordial welcome to these brethren, and they were invited to take their seats with the Synod, and take part in their counsels and deliberations, and they accordingly took their seats.

P. 23.—Mr. King and Mr. Macnaughtan were introduced, when these brethren successively addressed the Synod and the congregation at great length, and to the deep-felt interest of all present; whereupon, on motion made and seconded, the Synod agreed to record the high satisfaction and delight they have experienced in listening to the able and eloquent addresses of the deputation from the Free Church of Scotland; and to record also the grounds there are for thanksgiving and praise to the Great Head of the Church, for the wonderful things he has done for our brethren in Scotland, and which he is doing through them for the advancement of his cause in the world; and the special obligations under which the Synod lie to the Free Church for sending forth, as her representatives to this Church, brethren so well qualified to stimulate, encourage, and counsel the Synod in the present position of affairs, as the deputation have proved themselves to be.

Several brethren addressed the Synod and congregation. The Moderator communicated the thanks of the Synod to the deputation.

Cobourg, 1845, p. 38.—After praise and prayer, a sermon was preached by Mr. John Bonar, of Larbert, a deputy from the Free Church of Scotland, from these words—"Men that had understanding of the times to know what Israel ought to do," 1 *Chron.* xii. 32. (The Commission having requested Mr. Bonar to preach instead of Mr. Esson, on account of Mr. Esson being called on by the College Committee to deliver an Inaugural Address before the Synod to-morrow evening.)

1845, p. 42.—The Synod, on the Report of the Committee of Bills and Overtures, took up an overture respecting an application to the Free Church of Scotland, for a supply of labourers in the peculiar crisis of this Church, and the same having been fully discussed was adopted, and the Synod in terms thereof agreed that the Moderator should write to the Colonial Committee of the Free Church of Scotland, and urge them in the strongest manner to send forth to the aid of this Church, missionaries of devoted piety and suitable gifts, who may labour permanently or for a limited time amongst us.

The Synod also agreed that the Moderator should write in similar terms to the Moderator of the General Assembly of the Presbyterian Church in Ireland.

1845, p. 45.—On motion made by Mr. Esson, and seconded by Mr. Rintoul, it was unanimously agreed that thanks be tendered to Messrs. Bonar and Arnot, deputies from the Free Church of Scotland, for the refreshing addresses of these brethren, and the profitable intercourse enjoyed with them. The Moderator accordingly tendered the thanks of the Synod to the deputation.

It was resolved that the Synod do henceforth engage, in dependence on Divine strength, as an expression of gratitude to the Free Church of Scotland, for the deputations they have, from time to time, sent to this country, to take a more hearty interest in the Foreign Missionary undertakings of the Free Church of Scotland, and to recommend these to the stated and liberal contributions of all the congregations of the Synod.

1845, p. 48.—The Synod agreed that a respectful application should be made to the Colonial Committee of the Free Church of Scotland, to have those deputies, whom they may from time to time send to this Church, without any special destination as to the places of their labours, placed in communication with the convener of the Home Mission Committee, that the committee may direct their labours to the places where these will be most required.

1845, p. 63.—The Synod agreed to record their grateful sense of the assistance derived from Messrs. Bonar and Arnot, deputies from the Free Church of Scotland, in all the counsels, deliberations, and religious exercises in which they have been engaged; and to record also their gratitude to the Free Church of Scotland for sending forth such approved labourers as a deputation to this country—and the Moderator was requested to convey to the Colonial Committee of the Free Church a suitable expression of gratitude.

Hamilton, 1846, p. 67.—Mr. Alexander Fraser, of Kirkhill and Mr. John McTavish, of Balachulish, ministers of the Free Church of Scotland, being present, were cordially welcomed, and invited to sit and deliberate with the Synod.

1846, p. 70.—The Moderator introduced to the Synod, with an appropriate address, Mr. Frazer and Mr. McTavish, the deputies from the Free Church of Scotland.

These brethren addressed the Synod and congregation on the state and prospects of the Free Church of Scotland, particularly on the revived state of religion throughout many parts of the Highlands of Scotland, since the disruption in 1843.

Mr. Hamilton and Mr. Burns severally moved and seconded, in appropriate addresses, a series of resolutions, which were unanimously carried. These resolutions are as follows:—

1.—The Synod rejoice in seeing amongst them this day, and receiving as members of court, the respectable deputies of the Free Church of Scotland, and the Rev. Mr. Turnbull, from New Brunswick, and they desire to tender to them their brotherly regards and best wishes.

2.—The Synod desire to record their deep sense of gratitude to the Colonial Committee of the Free Church of Scotland, for the distinguished services of the different deputies who have been commissioned to visit the Province from time to time, and who have preached the Gospel in English and in Gaelic in various destitute districts, and to whom, though now returned to their flocks and homes, the Synod still look as to a company of zealous and active friends interested in the religious state of this colony.

3.—The Synod desire to acknowledge the hand of God in the progress of their infant Seminary, and specially to advert to the very efficient services rendered to the same during the session of last winter, by one of the deputies from the Free Church, the Rev. Dr. Willis, to whom the best wishes of the Synod are due, and are hereby tendered.

1846, p. 75.—Mr. Thomas McLachlan, of Stratherrick, a deputy from the Free Church of Scotland, was introduced, and cordially invited to take part in the deliberations of the Synod.

Kingston, 1847, p. 8.—Mr. Walter McGilvray, minister of St. Jude's Church, Glasgow, deputy from the Free Church of Scotland, being present, was cordially and unanimously welcomed by the Synod, and invited to sit and deliberate during the present sessions.

1847, p. 11.—Mr. John Buchanan, minister at Bothwell, deputy from the Free Church, and acting minister in Coté Street congregation, Montreal, was introduced to the Synod, and cordially welcomed.

1847, p. 12.—Mr. McGilvray being called on, addressed the Synod and the congregation assembled on the interesting state of Glengary in respect to the awakened interest in behalf of divine ordinances happily existing amongst the people, and also on recent events in the history of the Free Church of Scotland, and the hopeful appearance of an advancement of true religion in Scotland.

The following resolution was then moved, seconded, and unanimously adopted :—

That the Synod gladly avail themselves of this renewed occa sion afforded them by the presence of Messrs. McGilvray and Buchanan, deputies of the Free Church, of recording their sense of their great and manifold obligations to that Church for the exertions which she has made for the evangelization of this land, and for the valuable assistance she has rendered to this Church in extending the Gospel to its distant stations and congregations; and they would specially tender their thanks to the before-mentioned deputies for their attendance on the Synod, and the assistance received from them in the proceedings of this Court. And further, this Synod would earnestly and respectfully press it on the serious and prayerful consideration of these brethren, whether what they have already witnessed and known of the spiritual wants of this country and of the multitudes of our Presbyterian population, and especially of the Gaelic speaking portion of it destitute of Gospel ordinances, does not constitute a call in Providence to them to give themselves permanently to the work of the Lord in Canada.

Toronto, 1848, p. 28.—On motion made and seconded, the Synod appointed—The Moderator, Mr. Allan, ministers, Mr. Fraser, elder, a committee to prepare and issue a letter addressed to the Moderator of Synods and Presbyteries of the Free Church in the Highland Districts of Scotland and other influential indivi-

duals, suggesting to them the importance of aiding the Church in this country, by seeking out students having the Gaelic language and possessed of character and gifts suitable for the ministry, and directing and encouraging them to come to this country, and also by sending out preachers of the Gospel of suitable gifts and character as missionaries.

P. 34.—The Synod considering the kind co-operation which their deputy, a Mr. Bayne had received from the Colonial Committee of the Free Church of Scotland, in the appointment of a Professor of Theology, and the liberality of that committee to Knox College, agreed to record their gratitude to that committee for these renewed tokens of kindness, and the Moderator was requested to convey to the Colonial Committee a suitable expression of gratitude.

Toronto, 1849, p. 7.—The Commissions of the Rev. James Lewis and the Rev. James Cullen, as deputies to this Church, from the Free Church of Scotland, were read, and these brethren being present, were cordially welcomed by the Synod.

Toronto, 1850, p. 7.—Mr. J. C. Fairbairn, minister of the Free Church, Allanton, Scotland, and now supplying in the Coté Street Church, Montreal, being present, was introduced to the Synod, and admitted to take part in the proceedings.

In 1859, the Rev. B. F. Greig of the Free Church Kinfauns, Scotland, sat in the Synod as a deputy sent to supply Coté St. Church, Montreal, then vacant.

In 1860, the Rev. Geo. Lewis of the Free Church Ormiston Scotland, sat in the Synod as a deputy sent as above.

2.—*Synod of New Brunswick.*

1845, p. 49.—The Clerk laid on the table a printed account of the formation of the Synod of New Brunswick, adhering to the Standards of the Westminster Confession, with a Report of their proceedings, which had been transmitted by the Clerk of Synod.

The Synod agreed that the Clerk should acknowledge the same and send in return a copy of the minutes of this Synod, so soon

as the same shall be published. Also, that a copy of the said minutes should be sent to the Clerks of the Supreme Courts of other Churches with whom the Synod maintain an intercourse.

1846, p. 72.—The Moderator, in an appropriate address, introduced Mr. Turnbull, of Miramichi, a minister of the Presbyterian Church of New Brunswick, holding the Westminster Standards. Mr. Turnbull addressed the Synod, at considerable length, on the state and prospects of that Church, whereupon, on motion made and seconded, the Synod unanimously agreed to record their satisfaction at the visit of Mr. Turnbull, and the pleasure with which they listened to his address—to record also their deep sympathy with the brethren in New Brunswick, under the trials and difficulties which they have to encounter, in bearing a consistent testimony to the Headship of the Redeemer, and in ministering his Word in wide and thinly settled tracts of country. The Synod request Mr. Turnbull, on his return to the scene of his labours—to which it is their prayer that he may be carried in safety and peace—to express these sentiments to his brethren, and to assure them that it is the desire and hope of this Synod that there may yet be maintained between them and the Synod of the Presbyterian Church of New Brunswick, holding the Westminster Standards, some stated intercourse in the way of a reciprocation of deputations or correspondence.

3.—*Presbyterian Church in Ireland.*

1846, p. 75.—The Synod agreed that a respectful letter from the Moderator should be sent to the Moderator of the General Assembly of the Presbyterian Church in Ireland, expressing the pleasure with which this Synod, and the Church generally, would receive a deputation from the Irish Presbyterian Church, and in reference to the act of this Synod for the admission of ministers from other Churches. The Synod agreed that the Moderator should also call the attention of the Moderator of the Irish Church to the provision in said Act, according to which, ministers or probationers of the Free Church of Scotland, or the Presbyterian Church in Ireland, " coming in the way of orderly translation, or

expressly designated or commissioned as ministers or missionaries to this Church," are, on the production of the proper documents, admitted at once as ministers or probationers of this Church. And farther that he should suggest to the Moderator of the Irish Church, the importance of there being some recognised committee of the General Assembly, through whom a special designation or commission might be given to ministers or probationers coming to this country from the Presbyterian Church in Ireland. This letter to be prepared by the following committee—the Moderator, Mr. Gale, Mr. Stark, ministers, and Mr. Ewen, elder.

HAMILTON, 1853, p. 23.—There was read an extract minute from the Record of the General Assembly of the Presbyterian Church in Ireland, appointing Rev. Samuel A. Hamilton, minister of the Gospel at Ballynure, a deputy to this Synod.

Mr. Hamilton being present, was introduced, and addressed the Synod.

Thereafter it was moved by Dr. Willis, seconded by Mr. Breakenridge, and unanimously resolved.—

That the Synod has pleasure in acknowledging the appearance among them of the Rev. Mr. Hamilton, a deputy from the Assembly of the Presbyterian Church in Ireland; and has listened with much gratification to his interesting statements as to the progress of Protestantism and Presbyterianism in that country. The Synod responds in hearty wishes and prayers to all the sympathy in the missionary objects of this Church expressed on the part of the Church in Ireland; and takes this opportunity of renewing, on the part of this Synod, the expression of its pleasure to receive additional laborers from Ireland, as also from Scotland and England, to occupy the large field, ripe for the harvest, in the wide territory of Canada, and which our efforts, through our own immediate Seminary, for the preparation of preachers of the Gospel are still inadequate fully to overtake.

The Synod returns thanks to Mr. Hamilton as well as to the Church which he represents, and will he happy to look forward to other such occasions of intercommunion between our Churches separated by the wide Atlantic but united in christian faith and love and community of objects and interests.

KINGSTON, 1852, p. 12.—On motion made and seconded, it was unanimously resolved, that the Synod having reason to believe that Dr. Willis, Professor of Theology, in Knox College, will be in Britain during the next month, do unite in cordially requesting him, that, if in accordance with his arrangements and convenience, he would attend the Annual Meeting of the General Assembly of the Presbyterian Church in Ireland, and that if be can comply with this request, the Synod, through its Moderator and Clerks furnish him with a commission, authorizing him to represent this Synod before that Assembly, and to communicate to the Church in Ireland, such information respecting the religious state of Canada, and the want of ministerial laborers, as he may think best calcu lated to promote her co-operation with this Church, in extending the blessings and privileges of the gospel of our Lord Jesus Christ throughout the Province.

1853, p. 20.—Dr. Willis reported diligence in the matter of his commission from this Synod to the General Assembly of the Irish Presbyterian Church and also the cordial welcome he had received from the Assembly. The Synod approved of the diligence of Dr. Willis in this matter.

KINGSTON, 1857, p. 32.—The Synod, understanding that Dr. Burns had the prospect of being presented at the General Assembly of the Presbyterian Church of Ireland, agreed to authorise and commission him to appear in behalf of this Synod, with the view of conveying the christian regards of this Church to the Church in Ireland, and of giving information in regard to the spiritual destitution of this Province.

4—*Presbyterian Church in England.*

MONTREAL, 1855, p. 6.—The Synod unanimously requested Mr. Gillespie, of London, an elder of the Presbyterian Church in England, who was present, to sit as a member of Synod. Mr. Gillespie, having thanked the Synod for their kindness, took his seat.

1855, p. 13.—Mr. Gillespie addressed the Synod; communicating many interesting facts with reference to the progress and state of the Presbyterian Church in England, and of its missionary efforts.

It was then moved by Mr. Fraser, and seconded by Dr. Burns, and unanimously agreed to.—

That the Synod having heard the address of Alexander Gillespie, Esq., of London, an honoured elder of the Presbyterian Church in England, return hearty thanks to Mr. Gillespie for his address; and request him to convey to the Synod of the English Presbyterian Church, the fraternal greetings of the Synod of the Presbyterian Church of Canada, assuring them of the deep interest felt by this Synod in their progress and success at home and abroad.

Kingston, 1857, p. 11.—The Rev. G. J. C. Duncan, of Greenwich, a minister of the Presbyterian Church in England, and Clerk of the Synod, having come into the house, the Synod unanimously agreed to welcome him amongst them, and to request him to take a seat with them. The Moderator conveyed to Mr. Duncan the request of the Synod, and Mr. Duncan took his seat accordingly.

1847, p. 13.—The Synod then proceeded to hear Mr. Duncan, as representative of the Synod of the Presbyterian Church in England. Mr. Duncan having addressed the Synod, the following resolution was moved and unanimously adopted, viz:—

That this Synod greet with much satisfaction, the Rev. Mr. Duncan as a visitor from the English Presbyterian Church, and request the Moderator to express their thanks to Mr. Duncan for his address, assuring him of their hearty affection to his Synod and Church; to request him to convey to his brethren the assurance of the pleasure which it will always afford this Synod to receive or render, as Providence may give opportunity, such tokens of brotherly interest and co-operation in the service of our common master.

The Moderator accordingly tendered to Mr. Duncan the cordial thanks of the Synod.

5.—*Free Presbyterian Church of the U. S. of North America.*

TORONTO, 1848, p. 33.—The Synod had transmitted a letter dated Ripley, Ohio, Nov. 4th, 1847, Signed Arthur B. Bradford, Moderator, J. B. Gibson, Stated Clerk, of The Free Synod of Cincinnati. The same was read, when it was agreed to refer it to the committee on Mr. King's proposed Mission to the coloured population, with authority to them to make enquiry concerning this body, and answer the letter as they may think fit.

TORONTO, 1854, p. 11.—The Synod proceeded to hear a communication from the Synod of the Free Presbyterian Church of the United States of North America. It was unanimouly agreed to refer it to a committee to consider it fully, and report at a future diet; the committee to consist of Dr. Burns, convener, *et al.*

P. 21.—Dr. Burns, on the part of the committee appointed in the matter, reported the draft of a reply to the communication from the Free Presbyterian Church in the United States.

The Synod sustained the Report, and ordered the letter to be signed by the Moderator and Clerk, and transmitted to the proper quarter. The Synod further appointed a committee consisting of Dr. Burns, convener, *et al.* to correspond further with the Free Presbyterian Church in the United States, with the view of obtaining more definite information in regard to their position and operations.

6.—*Presbyterian Church (N. S.) United States.*

HAMILTON, 1858, p. 9.—The Synod then took up a letter from Rev. Dr. Hatfield, Stated Clerk of the General Assembly of the Presbyterian Church in the United States (N. S.) proposing fraternal intercourse between the two Churches.

The matter was referred to the following committee, viz: Mr. Lowry, convener, *et al.* with instructions to them also to consider and report as to the expediency of correspondence with the United Presbyterian Church of America.

P. 24.—The Synod called for the Report of the committee appointed to consider the letter of the Stated Clerk of the General Assembly of the Presbyterian Church in the United States of

America. The same was given in and read. It was as follows.—

The committee to whom was referred the letter of the Clerk of General Assembly of the Presbyterian Church in the United States of America, and the instruction of the Synod to consider whether a correspondence should be held with the "United Presbyterian Church of America," recommended to the Synod to instruct the Clerk to give a courteous answer to the letter referred to. The committee cannot recommend the appointment of a delegate to the next meeting of the Assembly of that Church, although in their opinion the Synod should throw no obstacle in the way of that Assembly's giving this Synod, the fullest information respecting the principles held by that Church.

The committee likewise recommend that a letter, signed by the Moderator and Clerk of this Synod, be transmitted to the Moderator of "the Synod of the United Presbyterian Church of America," congratulating that Synod on the union which has lately taken place among them, and expressing the Synod's interest in their welfare, and desire to maintain a fraternal correspondence with them.

On motion made and seconded, it was agreed to receive and sustain the Report, and adopt its recommendations.

Toronto, 1859, p. 15.—Mr. J. McTavish introduced Mr. J. McLeod, Commissioner from the General Assembly (N. S.) of the Presbyterian Church in the United States. Mr. McLeod then addressed the Synod with reference to the principles, position, and operations of the Church with which he is connected, and expressing the feelings of christian regard entertained by the Assembly represented by him towards this Church. Thereafter the two following motions were submitted.

1. It was moved by Mr. McTavish, and seconded,—

That the Synod express gratification at meeting with Mr. McLeod, deputy from the Presbyterian Church of the United States (N. S.,) and at hearing from him sentiments of fraternal regard to this Church, and a statement of the views and principles of the Church which he represents; and further, that the Synod would express to Mr. McLeod their pleasure at hearing of the progress of Christ's Kingdom in the United States, and in the Foreign Mission

field, through the agency of the Presbyterian Church, and desire him to convey to his Church the fraternal greetings of this Synod and their prayer that God would make them a blessing, not merely to the people of the United States, but to the world.

2. It was moved in amendment by Dr. Bayne, and seconded.—

That the Synod having heard with much interest the address of the deputy of the New School Presbyterian Church in the United States, reciprocate the friendly feelings which have led to the appointment of the deputy by the aforesaid Church, but before deciding as to the extent to which intercourse with the aforesaid Church can, consistently with a regard to vital doctrines which they must ever hold sacred, be established, appoint a committee to make full inquiry on the subject, and to report to the Synod at a future diet.

The roll having been called, and the votes marked, it was found that fifty-four voted for the motion, and eighty for the amendment, which was declared to be carried, and a committee appointed.

P. 23.—Dr. Willis, convener of the committee appointed to consider and report as to correspondence with the Presbyterian Church in the United States, (N. S.) reported that after conference with Mr. McLeod, the deputy of the Church referred to, with the view of ascertaining the views of the Church he represents, in the course of which conference Mr. McLeod had replied to all their questions with the greatest candour, the committee came to the conclusion, that while much of the common truth was held by that Church, its profession of doctrine was in some important points different from that of this Church, not so much on sovereign electing grace, or faith, or the work of the Spirit, as on the extent of the atonement, and the imputation of guilt and righteousness in the Adamic and Christian covenants; that in respect of many zealous efforts to extend the common cause of Christianity, and especially in having sought to discourage the practice of slave-holding in members of the Church, the Assembly represented by Mr. McLeod deserves the interest and sympathy of Churches such as ours; at the same time, as this Synod is not yet in the habit of appointing delegates to Churches in America generally, the committee is not

prepared, until the question shall have been considered comprehensively in all its relations, to recommend a formal recognition in that way of one particular branch of American Presbyterianism.

It was agreed to sustain the Report, and declare in terms thereof.

7—*Correspondence with O. S. Presbyterian Church, United States, on Slavery.*

Cobourg, 1845, p. 44.—The Synod took up an overture from the Presbytery of Toronto, recommeding the Synod to open up a correspondence with the General Assembly of the Presbyterian Church in the United States, and to tender to them a testimony against American Slavery, and the encouragement understood to be given to it by the American Presbyterian Church.

The overture was approved of and the Synod requested the Moderator to draft a series of resolutions on the subject, and submit them to the Synod.

1845, p. 44.—The Moderator, Rev. Dr. Burns, vacated the Chair, which was taken by Mr. Stark, and addressed the synod at great length on the subject of American Slavery, and read a series of resolutions on the subject, which were laid on the table. Several members spoke on the subject; Dr. Burns was also again heard,when it was moved by Mr. Rintoul, seconded by Mr. Cheyne, and unanimously agreed to, that the resolutions of Dr. Burns, be received, and referred to a Committee for revision—the committee also to draft a suitable letter to accompany said resolutions to the General Assembly of the Presbyterian Church in the United States, and to report on Tuesday.

1845, p. 51.—The Committee on the Resolutions of American Slavery, reported a revised draft—also a draft of a letter to the General Assembly of the Presbyterian Church in the United States, and the same having been read and amended were adopted, and the Moderator and Clerk were authorised to have them endorsed, and sign, and transmitted them without delay—the tenor of the resolutions is as follows:—

1. That there are at the present time upwards of three millions of human beings, in the United States of America, who are held in bondage by their fellow creatures; are bought and sold as any

article of property; and are in all essential respects as much the goods and chattels of their owners, as their houses and lands.

2. That the proprietors of these slaves do claim the right of selling by public auction or otherwise, husbands apart from their wives, wives apart from their husbands, and children apart from their parents, and that such separations do in fact often take place, and "the rearing of slaves" for the market is well known to be a regular and lucrative trade.

3. That the existence of slavery in America, as in former times in the West Indies, is and always has been attended with injustice and cruelty on the part of proprietors,—evils which no special cases of kind treatment on the part of individuals can neutralise or excuse.

4. That in some of the Southern or slaveholding States there are laws prohibiting the teaching of slaves to read the Word of God, or to attend on religious instruction except in particular cases; and those laws are fenced round by severe penalties; such laws and penalties being in direct opposition to God's Word and the rights of conscience.

5. That in point of fact, gross licentiousness and great immoralites are the melancholy results of slavery, and that while these affect deeply the character of proprietors and their families, the slaves have not the means of protecting themselves from lawless lust.

6. That the Church of Christ ought never to be found in a position to prevent her from protesting against slavery and its evils, and adopting such measures as principle and duty demand for their removal.

7. That many of the Churches of America, and particularly the Presbyterian, have manifested a sinful apathy in regard to these evils; and that at Cincinnati, on the 21st of May last, the General Assembly of the Presbyterian Church (Old School) came, by a majority of 164, to 12, to the resolution that it was not their duty ta take action in the matter at all; and that under the two-fold plea "*that the Church of America was originally formed on the assumption that slaveholding is not bar to Christian communion;*" and that the tendency of the discussion of such pretentions is "to

separate the Northern from the Southern portion of the Church, a result," say they, "which every *good citizen* must deplore."

8. That this Synod shall transmit a copy of these resolutions to the Moderator of said Assembly, with a respectful but firm and affectionate remonstrance.

KINGSTON, 1851, p. 24.—The Synod then took up an overture on the subject of slavery in the United States. The overture was read and Dr. Willis heard in support of it. Thereafter, on motion made and seconded, the following resolutions were adopted viz :—

1. That the practice of slavery, which denudes rational beings not merely of certain conventional privileges of society, but of the most essential natural rights, and reduces them to the level of chattels, to be so accounted of " to all intents and purposes whatever," is inhuman, unjust, and as dishonouring to the common Creator as it is replete with wrong to the subjects of such oppression.

2. that independently of all abstract questions as to the limits of power or the right of contract, it is manifest that no human law can be justified, which impiously pretends to relieve men of their responsibility to their Creator, by making the power of an earthly superior absolute over the persons and consciences of immortal beings, as is done in denying to the slave in large portions of the American Union, all the rights involved in personal responsibility to God ; also, in substituting a permitted and irregular concubinage for God's ordinance of marriage, as is done by the laws of those states which render the sacred tie dependent on the will of masters or pretended proprietors in human beings ; as is done likewise in dispensing with other sacred obligations, involved in the natural relationships of domestic life, as well as violating the most sacred affections and feelings.

3. That christians and Churches, as witnesses for God and truth are called on to testify against any system of human legislation in the community to which they belong, which obviously violates the commands of God ; and that such faithful remonstrance with the civil powers is specially obligatory on professed expounders of the Word of God ; and a large share of the responsibility and guilt involved in the effects of such legislation cannot fail to attach to si-

lence and indifference upon questions so vitally affecting the salvation of immortal souls, as well as important temporal interests.

4. That this Synod disclaims any design of officious intermedling, or spirit of censoriousness in respect of the conduct of individuals or communities not under its control; but would in the spirit of affectionate brotherhood, and in obedience to the demands of a common law and interest which knows no territorial distinctions, bring any moral influence in its power to bear on the state of public sentiment, whether at home or abroad, so as to promote the advancement of sound principles,on questions extensively effecting the credit of our holy religion and the coming of the kingdom of Christ; believing that this sacred cause is obstructed by any appearance of alliance between religion and oppression, and by such misinterpretations of Scripture and the christian law as worldly men will avail themselves, to justify unrighteous and inhuman practices.

5. That this Synod will hold correspondence on this subject with such Churches of the neighbouring Union as may be accessible to its communications, with the view of encouraging those who are labouring in a Christian spirit to redress this crying oppression, as well as of bringing to a conviction of error those who are otherwise minded, and that a committee be appointed to correspond as above resolved, with Churches so circumstanced, and in case of its appearing to the committee useful or necessary to correspond with official parties, or with other organs, of legitimate influence, who may be open to their enquiries or suggestions, so far as that can be done in an inoffensive and orderly manner.

Kingston, 1852. p. 21.—The Synod then called for the Report of the committee on the subject of Slavery. Dr. Willis, convener, reported verbally. The Synod re-appointed the committee in terms of the original appointment. Dr. Willis, convener; and agreed to request Dr. Willis to give such information to the Churches in Britain, as he may think fit, about the state of feeling on the subject of Slavery in the neighbouring States, which the Synod has reason to believe is very far from being in harmony with christian principle.

8.—*Communion with Slaveholders and Churches in U. S.*

1853, p. 19.—The Synod then called for the Report of the Committee on the subject of Slavery. Dr. Willis, convener of the committee gave a verbal Report.

On motion made and seconded, it was resolved to sustain the Report, approve the diligence of Dr. Willis in the matter, and record the thanks of the Synod to him for his able advocacy of the cause of the slave, both here and in the United Kingdom; the Synod farther re-appoint the committee in terms of the original appointment.

On motion made by Dr. Willis, and duly seconded, the Synod adopted the following resolutions on the subject of Slavery:—

1. That re-declaring, in terms of the Synod's resolutions at Kingston, in June, 1851, their belief in the sinful and unscriptural character of the slaveholding system, this Synod judge it their duty to God and to man, to co-operate by all moral methods, in promoting its abolition.

2. That it is deeply to be lamented that professing christian Churches in the neighbouring States, do so generally refrain from bearing a clear and decided testimony against laws which not only involve an Erastian usurpation of absolute power over the conscience of the slave, but deprive him of every characteristic privilege of rational nature, and doom what God originally stamped with his own image, and in many cases, those on whom that image has been re-impressed by the Holy Spirit, and for whom Christ died, to the rank of vendible chattels.

3. That, having regard to the inadequate effect which seems to have been produced on the larger ecclesiastical bodies of the United States, by the respectful remonstrances sent from Churches in Britian and on one occasion from this Church in Canada, the Synod resolves, in the spirit of affectionate but faithful testimony, to manifest in every way competent, its determination, not to be a partaker in other men's sins: and therefore enjoins upon all ministers and members of this Church to omit no opportunity of respectfully dealing with the consciences of slaveholders,—especially professing christian slaveholders,—and resolves that while communion in religious ordinances is not to be refused to such as profess and evince

by credible evidence that they are sincere in the purpose of taking means to purify their Church and land from the sin, at the same time communion should be avoided with ministers and congregations avowing or known to be supporters and defenders of this national iniquity.

4. That the Synod heartily rejoices to recognise those christian societies and individuals in the American Union, who have perseveringly contended against slavery; and desires to cultivate closer union with such Churches in the States as decidedly oppose themselves to this oppression, and to strengthen their hands in every competent and possible way.

5. That a copy of these resolutions be published in at least one Canada, and one United States newspaper, and also transmitted to such friends of the Anti-Slavery cause in the neighbouring Republic as the Committee of Synod having charge of this interest may deem most likely to make those resolutions subservient to the advancement of civil and religious liberty.

9.—*Ministers from Churches in the United States.*

London, 1856, p. 7.—The Synod then took up overture from the Presbytery of London, of the following tenor, viz:—

Whereas applications are occasionally made for admission to this body, of ministers from Churches in the United States, that are more or less implicated in the sin of Slavery; and whereas this Synod has, in the years 1851 and 1853, passed resolutions on the subject of Slavery, which it is desirable to have fully carried out, especially in the admission into our Church of ministers from the United States, it is respectfully overtured by the Presbytery of London to the Synod of the Presbyterian Church of Canada, that Presbyteries be enjoined particularly to examine applicants for admission on the subject of Slavery, and to be satisfied, before receiving them, that their views accord with those of the Synod as expressed in said resolutions.

Mr. McPherson was heard in support of the overture, and after discussion, the following resolution, moved by Rev. S. C. Fraser, and seconded by Rev. Dr. Willis, was adopted, viz:—

The Synod approve of the overture, and in terms of its sugges-

tions iustruct Presbyteries, in dealing with applicants for admission into the ministry of our Church from the United States, to satisfy themselves respecting the views of such applicants on the resolutions of 1853 anent Slavery.

TORONTO, 1857, p. 34.—The Synod then took up an overture on the subject of Slavery. The Synod approved of the overture, and agreed to renew the resoluties of 1851, and appointed Dr. Willis, Dr. Burns, Dr. Bayne, Messrs. Reid, Ure, and Gregg, a committee on this subject: Dr. Willis, convener.

CHAPTER XII.

GENERAL INTERESTS OF RELIGION.

1.—*Revivals and State of Religion in the Church.*

COBOURG, 1845, p. 46.—The Committee of Bills and Overtures reported the following overtures: *First,*—for inquiring into the state of religion in our congregations. *Second,*—for Presbyterial Visitations. *Third,*—for a Pastoral Letter from the Synod to the members of the Church.

The Synod referred these to the Moderator, Mr. Bonar, Mr. Rintoul, Mr. Gordon, minister, and Mr. Redpath and Mr. Westland, elders, with instructions to consider them, and prepare one or more measures for the adoption of the Synod.

(Nothing further was done at this session.)

HAMILTON, 1846, p. 74.—The subject of the Revival of Religion having been brought before the Synod, in a letter from Mr. Graham, of Tuckersmith, it was agreed to meet this evening, for prayer and supplication for the outpouring of the Holy Spirit to the reviving of the Church.

The Synod met and was constituted with praise and prayer. A portion of the Word was read, and several brethren, on the call of the Moderator, engaged in prayer. Mr. McTavish, also, on the call of the Moderator, delivered an Address appropriate to the object of the meeting. After engaging in praise, the Synod was closed at 9 P. M., with the Apostolical blessing.

TORONTO, 1848, p. 15.—Members from different Presbyteries expressed their views on the state of religion throughout the Church and the means for its revival.

A committee was appointed to draft a series of resolutions embodying the views brought out in the conference, and to report on the evening of Monday.

P. 18.—A Report of the Committee on Revivals of Religion was read by Mr. Gordon,—the Report was received and the consideration of it was deferred until a subsequent session.

P. 32.—Mr. Gordon submitted a series of resolutions on the means for promoting the Revival of Religion,—the Synod generally approved of the same, and appointed a committee viz: Mr. Gordon, convener, Mr. Burns, Mr. Gregg, Mr. R. Reid, ministers, Mr. Kennedy, Mr. McAlister, elders, with instructions to them to revise the resolutions and publish them for the guidance of the congregations and missionary stations within the bounds of the Church.

P. 36.—Resolutions revised by the committee, after having been approved in substance by the Synod—transmitted to the Clerk after the close of the Synod.

The Synod having considered the Report of the Committee on the subject of Revivals of Religion, feel persuaded that many as have been the tokens of the Lord's goodness and mercy, there is yet cause for the deepest humiliation in the review of past sins and shortcomings, and for the present low state of religion in our Church. Further, while the Synod acknowledge that Revival must be the Lord's own work, yet recognising the duty of using appointed means for promoting spirituality among all the office bearers, and members, they resolve as follows.—

1.—The Synod earnestly recommend that the whole of the third

of October next, or such part of it as every several Session may see fit, be set apart throughout the congregations and mission stations of the Church, for grateful acknowledgments for past mercies, solemn humiliation for past sins, and prayer and exhortation, with a view to the promotion of a greater measure of spirituality and devotedness among us.

2.—The Synod enjoin Presbyteries at their ordinary meetings to give earnest and special attention to the conducting of devotional exercises, to investigations respecting the state of religion, and devising measures for its revival within their bounds, and to mutual counsel and encouragement with respect to the discharge of ministerial duties.

3.—The Synod enjoin that an Annual Presbyterial Visitation should be carried out in all the congregations with a view to ascertain their economical and religious statistics, and to stir them up to greater diligence; and that an Annual Report of the results thus obtained be prepared by each Presbytery and transmitted to the Clerk of Synod, at least ten days before the Annual Meeting of Synod.

4.—That the Lord's Supper should be dispensed at least once a quarter, and that ministers should, if necessary, dispense it without assistance from brethren in their neighbourhood, rather than not dispense it thus frequently.

5.—Sessions are recommended to hold regular and stated meetings at least quarterly for prayerful deliberation respecting the spiritual state of their respective congregations, and for considering the best means of promoting a more faithful discharge of the duties entrusted to them.

6.—The Synod recommend a concert for prayer by all the ministers and other office bearers, on the Friday evening of each week, between the hours of seven and eight o'clock.

Toronto, 1849, p. 8–13.—Addresses were delivered on the subject of Revivals of Religion, and a committee appointed.

Kingston, 1852, p. 7.—The Synod proceeded to take up an overture from the Presbytery of Cobourg, on the subject of the Revival of Religion; after several members of Synod had address-

ed the house, the farther consideration of the overture was deferred until Monday evening.

P. 24.—The Synod resumed consideration of the overture from the Presbytery of Cobourg, on the subject of a Revival of Religion. After conference, it was unanimously agreed.—

That the Synod approve of the overture, and resolve, according to its tenor, to instruct Presbyteries to adopt such prompt and efficient measures as they may deem most expedient for the purpose of arresting prevailing sin, and promoting the revival of pure and undefiled religion within their bounds. And the Synod appoint the first Wednesday of October to be observed by this Church as a day of humiliation, confession of sin, and prayer for the outpouring of the Holy Spirit, and the revival of the life and power of godliness within our borders, and that Presbyteries be enjoined to report their diligence to the meeting of Synod. Further, the Synod appoint Mr. Bayne and Mr. Young a committee to prepare a pastoral letter, to be published in the *Record*, and read by all the ministers and missionaries of the Church to their several congregations.

HAMILTON, 1853, p. 26.—The Synod then took up the subject of the Revival of Religion, when it was found that no written reports had been given in by Presbyteries, in accordance with the instructions of last Synod, and no Pastoral Address prepared, whereupon, it was unanimously agreed,—

That Presbyteries be again enjoined to take up this subject, and present written reports at the next meeting of Synod; and further, that the first Wednesday of October be set apart by this Church as a day of humiliation, confession of sin, and prayer for the outpouring of the Holy Spirit: and further, that a committee, consisting of Messrs. McLeod Convener, D. Fraser, Gregg, Burns and John Gray, be appointed to issue a circular, through the medium of the *Record*, suggesting particular grounds of humiliation.

TORONTO, 1854, p. 17.—The Synod proceeded to take up the subject of the State of Religion. The Report was read by Mr. McLeod, convener of the committee. Each of the Presbyteries had given in a Report; these Reports had been compared and condensed, and the result was now laid before the Synod.

Mr. Smith, of Ramsay, on the call of the Moderator, gave a statement of some facts, illustrative of a hopeful movement, and of spiritual impressions made in the part of the country with which he is connected. Other ministers of the Presbytery of Perth, and one of the elders in the district noticed the same thing, and the Synod felt a call for grateful recognition of the hand of God in these symptoms, whereupon several ministers engaged in prayer and thanksgiving, and the Rev. Dr. Taylor, Professor of Theology in the United Presbyterian Church, also led the dovotions of the meeting.

It was moved by Mr. Roger, seconded by Dr. Willis, and agreed.

That the Report be received and adopted, and that the Synod record their sense of gratitude to God for every hopeful symptom of his presence and blessing; they also recommended that the interesting facts illustrative of these matters, may be published from time to time in the pages of the *Record*. They also instruct the members of the Presbytery of Perth, within whose bounds these symptoms have appeared, to take a continued interest in the work, and make further inquiry as to its nature and results, and communicate the result of their inquiries to the conveners of the committee.

MONTREAL, 1855, p. 8.—The Synod then called for the Report of the Committee on the State of Religion; the Report was given in, and read by Mr. D. Fraser, one of the conveners.

After lengthened conversation on the general subject of the Revival of Religion, and the various points specially brought out in the Report, the following motion was unanimously agreed to:—

The Synod heard the Report with lively gratitude, and yet with deep humiliation, cordially accept it, and return thanks to the committee, and especially to the conveners for their judicious diligence; approve of its statements and suggestions; renew the committee with additional members, and instruct them to print the report in the *Record*, and to follow it up with a pastoral address in the name of the Synod, and with the Moderator's signature, embracing the leading features of the Report; recommend them to repeat their communications in any shape they please with the

ministers, and extend them to catechists, and Sessions, and individual office-bearers in vacant charges, and empower them generally to adopt such measures as shall in their judgment seem well fitted to revive and to promote the work of God amongst us, and to report their diligence and its results to next Synod.

The Synod farther cordially approve of the suggestions made in regard to special prayer in the present eventful crisis of the Church and of the nation, and earnestly recommend its practical adoption without delay, by all the Presbyteries and members of the Church.

The Committee is appointed as follows, viz; Messrs. McLeod, D. Fraser, Boyd, Duncan, James Smith, R. F. Burns, Scott, Clark, Daniel Gordon, J. Gray, Dr. Bayne, and Dr. Willis, ministers; and Messrs. Court, Rowan, Stewart, and McMurrich, elders; Messrs. McLeod and Fraser, conveners.

London, 1856, p. 17.—The Synod then called for the Report of the Committee on the State of Religion. The same was given in, and read by Mr. D. Fraser. On motion made and seconded, it was resolved to receive and sustain the Report, and adopt the recommendations, and re-appoint the Committee.

—Report of Committee.

P. 42.—1. That the Presbyteries of the Church be encouraged to acquaint themselves by visitations, by preaching deputations, and in all other competent ways with the state of religion within their respective bounds, and endeavour after its revival.

2. That this Committee on the State of Religion shall have a ministerial member in each Presbytery—whose duty it shall be to collect and prepare information regarding the state of religion within the bounds, which information shall be furnished annually through this committee to the Synod.

3. That, inasmuch as the state of vital religion in the hearts of the ministers and other office-bearers of the Church is found ever to affect and regulate its condition among the people at large, the Synod issue a recommendation, that on the first meeting of every Church Court, whether Deacons' Court, Session, or Presbytery—after the 1st of October, the members observe a special

season of brotherly conference, that they may unite in acknowledgment of sin, and in supplications for the outpouring of the Holy Ghost—and may, with the divine help, impart to one another some spiritual gift—and may have their brotherly love increased, and their hearts mutually refreshed and stimulated to a higher christian consecration than before.

4. That a series of papers on topics of practical religion be prepared under the care of this committee and widely circulated in the form of a monthly fly-sheet, or in such other form as to the Synod may see fit.

KINGSTON, 1857, p. 32.—The Synod called for the Report of the Committee on the State of Religion. The same was given in and read by Mr. Crombie *interim* convener. It was agreed to receive and sustain the Report, re-appoint the committee with Mr. Scott as convener, and Mr. Chambers as corresponding member from the Presbytery of Kingston, in place of Mr. Pearce. The Synod farther remit to the committee the recommendations contained in the Report, to be carried out at their discretion.

—*Recommendations of the Committee.*

P. 35—1. That the monthly tracts be continued, and that every effort be made to adapt them to the state and wants of our people.

2. That Presbyteries be directed to follow out as far as practicable, the repeated recommendations of the Synod regarding the Presbyterial visitation of the different congregations within their bounds, and that Kirk Sessions be enjoined to exercise faithful discipline towards applicants for admission to sealing ordinances.

3. That while united fervent prayer for a revival of religion is employed, and concerts among the brethren, for that purpose, formed and encouraged, your commitee recommend the continuous preaching of the Word on week days by two or more of the brethren, as a means for stirring up the careless within and without the Church, and that the same decency and order be observed which commonly distinguish our Sabbath services.

4. That the state of religion occupy a higher place in the attention of the Church Courts; and that the Reports of the Corresponding members in the various Presbyteries be transmitted to

the convener before the meeting of Synod, in order that the Report and conference on the state of religion may be taken up by the Synod at one of its earlier sessions.

HAMILTON, 1858, p. 22.—The Synod then called for the Report of the Committee on the State of Religion. The same was given in by Mr. Scott, convener, and read, and on motion made and seconded it was agreed.

That the Report be received and its recommendations cordially adopted; that the thanks of the Synod be given to the convener, that the Report be printed in the *Record*, and in the appendix to the minutes of the Synod, and the attention of Presbyteries and Sessions affectionately directed to its recommendations. The committee was re-appointed.

—Recommendations by the Committee.

P. 38—1. That the Synod again call the special attention of Presteries to the importance of exercising a proper supervision over the congregations within their bounds by regular Presbyterial visitations, held at such intervals as may seem to them best.

2. That ministers be recommended to carry out as far as possible, the practice of catechising, not only the children of Sabbath Schools, and the pupils of Bible Classes, but the grown youth in general, who are connected with the Church, and that Sessions be enjoined to use diligence for securing the general practice of parental catechising.

3. That in connection with the Presbyterial conference on the state of religion, there might also be a conference on the subject of preaching, or the best method of presenting the truth of the gospel, in order to its taking hold, by the grace of God, of the consciences and hearts of the hearers.

TORONTO, 1859, p. 38.—The Committee reported, were re-appointed, Mr. Scott Convener the report was sustained.

—Report of Committee.

P. 48.—Your Committee have no special information to communicate to the Synod relative to the state of religion in the Church, so

that the Report may be regarded merely as a means of calling the Synod's attention to the subject, rather than as a channel of information. There were embodied in last year's Report the substance of answers, from corresponding members, to certain queries on points connected with the state of religion—such as the prominence given to religious exercises at the ordinary meeting of Presbyteries —the holding of special conferences, or meetings for prayer by Presbyteries in regard to the state of religion—the extent to which the holding of Presbyterial visitations and missionary meetings is practised—the amount of attention given to the instruction of the young—the manner in which the duties of the eldership are generally performed, &c.; on which points, the information then presented, showed that all the ordinary meetings of Presbyteries were opened with a season of devotional exercises, and in the case of two Presbyteries, sermons were preached at their ordinary meetings—that special conference on the state of religion had been held by four Presbyteries, and a special prayer meeting relative to the subject by one Presbytery—that periodical visitation to the congregations within the bounds was made by one Presbytery, and annual missionary meetings held by all the Presbyteries of the Church except one—that a considerable amount of attention was given to the instruction of the young by Sabbath schools, Bible classes, and annual seasons of catechising, but, that the visiting of families by the elders, and the practice of parental catechising were much neglected.

The committee did not this year think it necessary to repeat the queries, but have simply endeavoured to ascertain how far the recommendations of the Synod of last year have been acted on—and here they have to report, that additional Presbyteries, viz; those of Ottawa, and London have adopted the practice of making periodical visitations to the congregations within their care. The correspondent from the Presbytery of Ottawa says, that, about the half of the congregation within the bounds have been so visited during the past year, and that the remainder, it is intended, will be visited during the current year. Respecting the nature of the visitation, he remarks that, the Presbytery not only ascertain the state of the congregation in respect to temporalities, but makes

diligent enquiry into the state of religion. In the Presbytery of London eighteen congregations have been visited during the year, and the corresponding member states in relation to this work, that the result on the whole has been satisfactory, and that in some instances decided good has accrued. The practice also of having sermons preached in connection with the ordinary meetings of Presbyteries has been adopted by two additional Presbyteries, viz., those of Toronto and Montreal, making now four Presbyteries in all, in which the custom is observed.

The important practice of catechising the young seems to be receiving increased attention. From one Presbytery it is stated that—"Ministers invariably attended to catechising, not only in Sabbath schools and in Bible classes but also while visiting families." And from another Presbytery the writer says: "It is believed that at any rate, attention is being more than previously directed to the subject of general catechising."

In regard to the evidence of saving fruit arising from the means of grace, there does not appear to be anything special. There have been indications during the past year that the Lord is accompanying His Word and ordinances with His blessing. Several congregations have received larger additions than usual to the number of communicants, and a great proportion of these additions in some instances, have been from among the young, attended with circumstances which evince the work of the Spirit of God in their hearts. But there is reason to fear that the spiritual life of the Church in general is low, and such as call for humility, and earnest prayer to God for a time of refreshing from His presence. And this matter ought the more to attract attention, from the circumstance, that both in the neighbouring Republic, and in Britain, the Lord has been, and is, giving special efficacy to the word of His grace. A serious concern for the future welfare of our Canadian Church ought to be awakened, should we be altogether past by at such a time.

The committee would also take the liberty of recalling to the mind of the Synod, the sad indications that appear in the social condition of our country, of an advancing immorality. The many instances of recklessness and dishonesty in business transactions—

the serious accidents that are ever occurring from the prevalence of drunkenness—the boldness with which profanity is practised—and the many cases of murder that have lately taken place—seem to prove a want of vitality in the Christian Church, and a failure on her part to approve herself as the light of the world and the salt of the earth.

And as the government and training observed in the family, have a special influence in forming the character of society, as well as in maintaining true religion in the Church, your committee would conclude by recommending, that a pastoral letter bearing specially on the subject of family religion, be prepared by the Synod, and besides being published in the *Record*, be read from the pulpits of the Church.

HAMILTON, 1860, p. 30.—The Synod called for the Report of the committee on the state of religion. The same was given in by Mr. Scott, convener, and read.

On motion, made and seconded, it was agreed to receive and sustain the report and commend the diligence of the committee. The committee was re-appointed with Mr. J. K. Smith as corresponding member from the Presbytery of Brockville, and Mr. T. Alexander from the Presbytery of Cobourg, the other corresponding members as last year.

The following are the names of the members of committee,—

Mr. Scott, convener, Dr. Burns, Dr. Willis, Messrs. Gregg, J. Gray, Inglis, Ministers; and Messrs. McMurrich, Court, Cattanach, and Clark, elders; and Messrs. Crombie, T. Wardrope, J. K. Smith, A. Wilson, T. Alexander, J. McTavish, R. F. Burns, and D. Walker, corresponding members.

It was agreed to direct the attention of Presbyteries, ministers and elders to the suggestions of the Report, and further, that in accordance with the recommendation of the Report, the second week in January be observed as a season of special prayer, and that ministers throughout the Church be recommended to make special mention of this subject, on the Sabbath preceding.

—Recommendations of the Committee.

P. 49.—But while the reports of Presbyteries thus furnish much

ground for encouragement and thanksgiving, they also shew much occasion for humiliation and increased fervency in prayer to God for the revival of His work. Much worldliness and immorality in various forms abound in the country, and much indifference and apathy among the professed followers of the Saviour. The present world seems to bulk much more largely in the mind than the unseen kingdom of the Lord Jesus Christ. And while we have been blessed with some spiritual fruit, we have not had the honour and happiness of gathering a plenteous harvest; and as we do not live in ordinary times, we should not be satisfied with ordinary results. The circumstance of the spiritual showers having fallen so plentifully, and refreshed the Church so largely in other parts, and specially in Ireland and Scotland, lands with which we have such close and intimate intercourse, while we have been left comparatively unvisited, should excite our fears and awaken our enquiries respecting the reason of this. The gracious influence has been sent to other districts by the instrumentality of those who have witnessed and felt its manifestations; but though there have been parties going to and fro between our country and the localities so blessed, no messenger has yet been sent with the benefit to us. In the early history of the United States, the Church there was blessed with revivals of religion, and the Church of God in the countries of Britain has often, since the period of the Reformation, had times of refreshing, but an extensive revival of the grace of God is something, which as yet, has no place in the history of Canada. There is therefore in the Report good reason why onr thanksgiving should be mingled with lamentations at our barren condition, and fervent petitions for the advancement of the Lord's work of grace.

The Committee close their Report with the following recommendations:—

1. That the annual conference in the several Presbyteries on the State of Religion, be continued.

2. That a Pastoral Letter, similar to that of last year, be prepared and read from the pulpits of the congregations belonging to the Synod.

3. That a Sabbath be appointed for ministers discoursing to

their people on the special subject of the State of Religion in the Church, and for the offering up of special prayer in reference to it.

2.—*Sanctification of the Sabbath.*

TORONTO, 1848, p. 14.—An overture on Sabbath desecration was received and discussed and remitted to a small committee to report.

1848, p. 23.—Dr. Burns in name of the Committee on Sabbath Desecration gave in a report. The Report was received and the Synod adopted the following recommendations:—

1. That there be prepared and issued a short pastoral address setting forth the divine authority and obligations of the law of the Sabbath, and affectionately warning against the many temptations to the violation of it. This address to be read by all ministers, missionaries and catechists, the first convenient Sabbath after it shall have been received, when, also the sermon, lecture or address to the congregation shall be on some kindred topic.

2. That means be used for forming associations for promoting Sabbath observance after the model of the Sabbath Alliance, now spreading itself throughout Scotland. Such associations to be established on a basis to admit of the co-operation of christians of different evangelical denominations.

3. That a correspondence be opened up with some of the most influential friends of religion in the localities through which the Canals pass with the view of encouraging exertions for repressing Sabbath profanation on the Canals.

The Synod appointed a committee to carry out these measures, Dr. Burns, convener.

TORONTO, 1849, p. 23.—The Synod called for the Report of the Committee on Sabbath Desecration. The Report was read by Dr. Burns, and adopted.—

The Synod continuing to recognise the importance of the subject, agreed to appoint the following committee, viz. Dr. Burns, convener, Messrs. Gale, McLean, Gray, Wightman, Cheyne, Rintoul, ministers, McLellan, Davidson, A. Gibb, Burns, elders, instructing them to use their best endeavours to carry out the recom-

mendations of last Synod and other suitable means, for awakening the community to a sense of the awful evils consequent on any relaxation of the claims of the Sabbath.

TORONTO, 1850, p. 29.—Dr. Burns gave in the Report of the Committee on Sabbath Desecration, which was read. The Synod agreed.—

To sustain the same; to record, as they hereby do, their thanks to the committee, especially to Dr. Burns for the interest taken in the object of their appointment; re-appoint the committee with instructions to them to put forth renewed exertions for counteracting and abating the prevailing sin of Sabbath profanation.

KINGSTON, 1851, p. 23.—The report of the Committee on Sabbath Observanee was read by Dr. Burns, convener, when it was unanimously agreed—

That the Report be received and approved of; and in respect at once to the vast importance to the spiritual and temporal welfare of the community of Sabbath sanctification, the need of greatly increased exertions for promoting this object, and the special encouragement found at present for labouring in this cause, as these have been detailed in the Report; the Synod renew the appointment of the committee, with instructions to them to continue to direct their attention to the various forms of Sabbath desecration prevalent in the Province; and prosecute every competent measure for the removal of these; specially to call forth the sentiments of congregations in the way of petitioning the Legislature for the repression of Sabbath desecration in the Post Office and Canal departments, and also as they shall see fit to correspond and co-operate with the Associations happily formed in some of the principal cities of the Province, for promoting the sanctification of the Sabbath.

The Synod further, always recognizing that the Divine Word is the primary fountain of all just views respecting any branch of human obligation, recommend ministers to expound to their people from time to time the doctrine of Scripture respecting the privileges and obligations of the Lord's Day and the Synod also recommend Sessions to be faithful and affectionate in applying the discipline of

the Church, in any case in which the members of the Church, may be found violating the Lord's Day or countenancing the violation of it. The committee was appointed. Mr. R. F. Burns, convener.

KINGSTON, 1852, p. 25.—The Synod then called for the Report of the Committee on Sabbath Observance; which was given in, and read by Mr. R. F. Burns, convener. On motion made and seconded, it was resolved,—

That the Report be received and approved, and the thanks of the Synod tendered to the convener, and that the Synod re-appoint the committee, instructing them to continue their labours with a view to the promotion of the great object of Sabbath Observance. In accordance with the suggestions of the committee, the Synod resolve to issue a pastoral address on the subject, devolving this duty on Mr. R. F. Burns, Mr. Reid and Mr. Gregg, such address to be published in the *Record*, and read from the pulpit by all ministers and missionaries, who are also recommended by the Synod to preach in connection therewith a sermon on Sabbath Observance. Farther, the Synod resolve to petition the Legislature on the subject of sabbath profanation in connection with the Post-Office and the Canals, which are under the control of Government authorising the Moderator and Clerks of Synod to prepare and forward, in name of the Synod, such petitions. The Synod farther recommend all congregations in connection with the Church, to forward similar petitions, and enjoin Kirk Sessions to adopt all competent measures for promoting throughout the land sanctification of the Sabbath.

HAMILTON, 1853, p. 25.—The Synod called for the Report of the Committee on Sabbath Observance. The same was given in by Mr. R. F. Burns, convener, and was read, when, on motion made and seconded, it was unanimously agreed to sustain the Report, record the thanks of the Synod to the convener, and re-appoint the committee, with instructions to continue their efforts to promote the important object of Sabbath Observance.

The Synod farther adopted the recommendations contained in the Report, and resolved again to petition the Legislature at its next session, for an act to abolish all Sabbath labour in connection with the Post-Office department.

TORONTO, 1854, p. 21.—The Synod thereafter called for the Committee on Sabbath Observance. The same was given in by Mr. R. F. Burns, convener of the committee. On motion made and seconded, it was unanimously agreed.—

To sustain the Report and adopt the recommendations contained in it, especially to petition the Legislature for the abolition of Sabbath labour in the Post-Office department, and the closing of the Canals. The Synod further approved the diligence of the committee; re-appointed the committee, and directed them to use all diligence in seeking to check the prevailing sin of Sabbath desecration.

MONTREAL, 1855, p. 23.—The committee reported—its recommendations were adopted—it was re-appointed.

LONDON, 1856, p. 21.—The Synod called for the Report of the Committee on Sabbath Observance. The same was given in by Mr. R. F. Burns, convener. On motion made and seconded, it was agreed to receive and sustain the Report, adopt its recommendations and re-appoint the committee.

The Synod farther resolved that a memorial to the British Government be drawn up on the subject of public Sabbath desecration by amusements or otherwise, and that this memorial be signed by the Moderator and Clerk of Synod, and committed to those members of Synod, who are understood to have it in view to visit Britain in the course of the present season, viz., Dr. Burns, Rev. Messrs. Scott and L. McPherson. Dr. Burns, Dr. Willis and Mr. Scott, ministers, with Mr. Heron, elder, were appointed a committee to prepare a draft of said memorial.

—Recommendations of the Committee.

Your Committee would recommend,—

1. That the Synod memorialize Government again, if it be found necessary, and that Presbyteries, Sessions, and congregations, which have neglected this duty be instructed to attend to it.

2. Meetings should be convened throughout the Province, that by direct oral appeals the subject in its more public and practical bearing may be pressed on the notice of the community. At such

meetings petitions may be submitted and signed by the Chairman and Secretary in name of the meeting.

3. Tracts pithy and spirited; books like Edward's Sabbath Manual, Waterbury, Dwight, Agnew, and Kingbury on the Sabbath; the special volume of Essays by distinguished ministers of the leading evangelical denominations, and the Prize Essays by working men, should be widely circulated. This might be very easy and efficiently done through our system of Colportage.

4. The Press should be largely taken advantage of by ministers and others to counteract the pernicious views that are afloat on the subject and to disseminate views of a sound Scriptural character. Your committee would recommend to the committee on the Revival of Religion to keep this in view in the proposed "Fly-Sheets."

5. Members of Parliament should be dealt with on this question by their constituents. Every legitimate influence should be brought to bear upon them.

6. Deputations might be appointed (if deemed advisable) to deal with Government and Railway Companies.

7. Sabbath Defence Associations should be formed all over the Province, and an effort be made to secure the formation of a Provincial Sabbath Alliance.

8. Sessions are exhorted to deal firmly and faithfully with members who are guilty of violations of the Sabbath law, such as travelling, social visiting, and the like; and not to admit to sealing ordinances, or retain in their enjoyment, parties who are engaged in unnecessary labor on the Lord's day.

9. Your committee would further recommend that a list of queries similar to those sent in 1852 be again sent to ministers and Sessions, specially bearing on the various forms of Sabbath desecration and the means used for their removal, and that the substance be embodied in next year's Report.

10. That the *third Sabbath* in *January*, as heretofore, be devoted to special simultaneous preaching on the subject.

11. Your committee would recommend to ministers, Sessions, and Presbyteries in districts where there is Sabbath desecration on Canals or Railways, to adopt all competent measures with a view of getting a stop put to such desecration.

12. Your committee in the event of any new crusade being undertaken against the Sabbath in the parent country would recommend to the Synod, to consider the propriety of joining with the friends of the Sabbath in any competent way in withstanding it.

13. Your committee would finally call to mind the recommendations to the Synod in June 1853, " that inasmuch as the cause cannot be successfully prosecuted without the Divine blessing, and union for prayer is specially needed and fitted to prove highly beneficial, in order to that blessing being secured, an *hour monthly*, say between 7 and 8 P. M. on the *last Saturday of every month* be thus set apart by all the office-bearers and members of this Church.

KINGSTON, 1857, p. 20.—The Synod then called for the Report of the Committee on Sabbath Observance. The same was given in by Rev. R. F. Burns and read. The Report stated the action taken since last Synod, and the various encouragements and discouragements connected with the Sabbath question, and contained several recommendations. It was moved, seconded, and agreed.—

That the Report be received, and the committee be re-appointed and instructed to renew their exertions in behalf of the sanctification of the Lord's day, and that special attention be paid in their treatment of this great question to the growing sin of Sabbath desecration by the Railroad Companies of the Province.

HAMILTON, 1858, p. 28.—The Synod called for the Report on Sabbath Observance. The same was given in and read. On motion made and seconded it was agreed; that the Synod receive the Report and adopt its recommendations, and re-appoint the committee, directing their special attention to the present state of the law respecting Sabbath Observance. Messrs. Burns and Gray, joint-conveners.

—*Committee's Recommendations.*

P. 44. 1.—That the momentous subject be again brought under the notice of our congregations on the *third Sabbath in January.*

2. That Sessions be instructed to be more than ordinarily watchful in administering the discipline of the Church in cases of Sabbath desecration.

3. That special pains be taken to disseminate information on the subject by lecturing, holding public meetings, and distributing books and tracts.

4. That particular attention be paid to the state of the present Sabbath law, with the view of its amendment.

5. Finally, that urgent united supplications be addressed to the Great Lord of the Sabbath, that He would incline the hearts of all and especially of those in authority, to keep the law, and to use their influence in its favour.

TORONTO, 1859, p. 37.—The Committee reported and was re-appointed. The same was done at Hamilton, 1860, p. 28.

3.—*Sabbath Schools.*

KINGSTON, 1852, p. 24.—The Synod then took up an overture from the Presbytery of Kingston, on the subject of Sabbath Schools. The Synod, cordially recognizing the importance of Sabbath School instruction, approved of the overture, and agreed to appoint a committee to direct their attention to the subject of Sabbath Schools and Bible Classes, generally, and report at next meeting of Synod, recommending, at the same time, that the committee make, through the medium of the *Record*, such suggestions as they may think best fitted to promote the efficiency and success of Sabbath Schools and Bible Classes: Mr. Gregg, convener.

HAMILTON, 1853, p. 10.—The Synod then called for the Report of the Committee on Sabbath Schools, which was given in and read by Mr. Gregg, convener of the committee. On motion made and seconded,—

Resolved.—That the Report be adopted and printed in the *Record*, and that Presbyteries be instructed to co-operate with the Sessions and congregations under their care in carrying out the important suggestions embraced in the Report; farther, that the Synod re-appoint the committee, as they now do, with the addition of Mr. Lowry, Mr. John Gray, Mr. Alexander, Mr. Nisbet, Mr. W. J. McKenzie, instructing them to direct their attention to the same important subject, to give, through the medium of the *Record*, such additional suggestions as may tend to promote the

efficiency of these important institutions, and especially to prepare a series of lessons for the use of Sabbath Schools throughout the bounds of the Church.

TORONTO, 1854, p. 22.—The Synod then called for the Report of the Committee on Sabbath Schools. A verbal report was given by Mr. Gregg, convener of the committee. The Synod sustained the Report, and re-appointed the committee, instructing them to prepare, in a separate form, a series of lessons for Sabbath Schools, and to adopt such other means as they may see to be best for promoting the progress and efficiency of Sabbath Schools.

MONTREAL, 1855, p. 21.—The Committee on Sabbath Schools gave in a Report. The Synod sustained the Report, and re-appointed the committee. Mr. Gregg, convener.

In accordance with an overture presented to the Synod, the same committee was appointed to take steps for publishing a periodical suitable for Sabbath School teachers and scholars, with a series of lessons for each Sabbath, on the plan of those issued by the Edinburgh Sabbath School Society.

LONDON, 1856, p. 16.—The Synod called for the Report of the Committee on Sabbath Schools. The same was given in by Mr. Gregg, convener. It was agreed to sustain the Report and re-appoint the committee with the addition of Mr. Burns of St. Catherines, instructing them to prepare and issue a second series of Sabbath School lessons.

KINGSTON, 1857, p. 32.—The Committee on Sabbath Schools presented their Report through Mr. Gregg, convener. There was also brought before the Synod, an overture on the subject of Sabbath Schools. It was agreed to receive the Report, commend the diligence of the committee, and approve of their recommendations, and instruct sessions to assist the committee in the various matters entrusted to them. The Synod farther agreed to remit to the committee the overture on Sabbath Schools. The Synod re-appointed the committee; Mr. Gregg, convener.

—*Report of Committee.*

The committee beg to report that in accordance with instruc-

tions of Synod they have issued a second series of Sabbath School Lessons, and propose to issue a third with somewhat more extended notes than those in the first and second.

They contemplate also the publication of a small monthly periodical for Sabbath School scholars. They think that much good, especially in connection with our mission schemes, may result from such a publication, if adapted to the particular wants of our Sabbath School children.

The committee moreover contemplate issuing a series of Questions to the different congregations, with a view to obtaining more accurate statistics in regard to Sabbath Schools, and fuller information respecting the mode in which they are conducted, and eliciting suggestions as to any improvements which might be introduced. From the materials thus procured a valuable report might be presented to the Synod.

The committee would earnestly renew the recommendations that ministers should at least twice-a-year preach sermons specially adapted to children. They have reason to know that much good has already resulted from such sermons, and therefore anticipate still greater good from a more general adoption of this course.

HAMILTON, 1858, p. 20.—The Synod called for the Report of the Committee on Sabbath Schools. The same was given in by Mr. Gregg, convener. It was agreed to receive and sustain the Report, and return the thanks of the Synod to the convener, who begged to be relieved from the duties devolved upon him. The Synod re-apppointed the committee, Mr. John Gray, of Orilla, convener, instructing them to collect statistical information on the subject of Sabbath School operations.

TORONTO, 1859, p. 38.—The committee reported and was re-appointed; Mr. Gray, convener.

HAMILTON, 1860 p. 32.—The Committee reported and were re-appointed, Mr. Gray; convener.

—Report of Committee.

P. 45.—Your committee endeavoured to keep up an interest in young by continuing the question in the *Record*, and publishing

an occasional article for the young, when the Editor could spare room for it. During this year, we also issued a series of queries in connection with Sabbath Schools and Bible Classes. To these answers have been received from ninety-six congregations. From the Presbytery of Hamilton, 24; of London, 22; of Montreal, 14; of Toronto and Cobourg, 9; of Brockville, 8; of Kingston, 6; and of Ottawa, 4.

These returns, though not so complete as is desirable, afford ample proof of the deep interest taken by our office-bearers in the godly training of the young. They give a total of 180 schools, having on their respective rolls 7,568 scholars, with an average attendance of 5,574, instructed by a noble band of 957 Teachers, and having attached to them 17,821 volumes of all sorts of religious works.

The Bible Classes reported, number 128, attended by 2,300, chiefly taught by ministers, though in several cases by godly elders, and communicants zealously aid them in the work. By adding one-fourth to the number already given, an approximation to the exact numbers will be obtained, and will run thus:—

Schools, 225; pupils on roll, 9,460; average attendance, 6,967; number of teachers, 1,196; volumes in Sabbath Schools, 22,276. Bible Classes, 160; Average attendance, 2,875.

The number of Schools and Classes, reported as contributing for missionary purposes, is small, amounting only to 30. To this fact your committee would call the earnest attention of office-bearers, and would suggest the setting up a missionary box in every School. Unless the young be trained in early life to give to Christ's cause, it is hopeless to expect of them liberality, when they attain to riper years.

It is pleasing to notice, that that most desirable of all systems of divinity, the Shorter Catechism, is taught in nearly all the Schools, side by side with the Word of God, and in harmonious subordination to it.

Your committee conclude their Report with the following suggestions,—

1. That Presbyteries be enjoined to take a special oversight of the Lambs of the flock, and that for this purpose each Presby-

tery shall have a corresponding member of Sabbath Schools whose duty it shall be to use diligence in increasing an interest in the religious care of the young.

2. That the Report on Sabbath Schools be read and discussed in connection with that on the State of Religion.

3. That ministers should not only preach special sermons to the young, but should also address them as he deems fit, in connection with the ordinary service of the sanctuary.

4. That an address be issued by the committee, in the name of the Synod, to the young connected with our Zion.

5. That occasional articles be published in the *Record*, in regard to the duties and qualifications of teachers, the best mode of conducting Sabbath Schools, and communicating such additional information respecting them as may prove specially useful to the Schools established in the more remote rural districts.

4.—*Intemperance.*

(1.) *Resolution against drinking usages.*

HAMILTON, 1846, p. 86.—The Synod took up an overture from several ministers and elders, for the issuing of a strong recommendation to all the members of the Synod, to abstain entirely from all intoxicating liquors, and to discourage, by influence and example, drinking usages, which prove the bane of society. The overture was considered, and the Synod unanimously adopted the following resolutions ;—

That inasmuch as it appears that habits of intemperance have of late been greatly on the increase in not a few places of the Province, and that these habits are the prolific source of a large proportion of the sins of society and the Church, and whereas the sin of intemperance operates as a strong barrier in the way of the success of the Gospel ministry ; and whereas there is reason to fear that the sin will go on with rapid strides, just in proportion as the Province increases in population and in wealth, unless some strenuous effort be made to check its progress : The Synod agree to enjoin all its members to discourage, by their influence and example, the ordinary use of intoxicating liquors, and those drinking usages which have

so long proved the bane of society. The Synod farther agree to enjoin all Presbyteries and Sessions to use their best endeavours to the same effect, in the exercise of faithful and scriptural discipline.

The Synod also agree to issue a pastoral letter to the members of the Church including the suggestions in the overture; the Moderator to prepare the same and sign it in the name of the Synod.

(2.) *Prohibitory Liqour Law.*

KINGSTON, 1852, p. 16, The Synod then took up an overture from the Presbytery of Kingston, on the subject of intemperance.

After lengthened discussion, the following deliverance was come to without a vote:—

That the Synod adopt the overture of the Presbytery of Kingston on the subject of intemperance, and, in accordance with its recommendation, agree to petition the Legislature of the Province to enact a law for the total suppression of the importation, manufacture, and sale of intoxicating drinks as a beverage; and that the Moderator and Synod Clerks be empowered to prepare, sign, and forward a petition to this effect; that the Synod moreover recommend each congregation to adopt similar petitions, and appoint a committee to take further measures for the suppression of intemperance.

P. 19.—A communication was read from the Grand Division of the Sons of Temperance in Canada West, and there were laid at the same time on the table, seventy copies of the Maine Liquor Law, for the use of the ministers of the Church. On motion made and seconded, it was unanimously resolved.—

That the thanks of Synod be recorded to the Grand Division of the Sons of Temperance, for the seventy copies of the Maine Liquor Law, presented by them for distribution among the members of Synod; and that the Clerks be instructed to address to Mr. Jackson a copy of the deliverance of Synod on the subject of petitioning our own Legislature to adopt a similar law.

HAMILTON, 1853, p. 11. The Synod then called for the Report of the Committee on the subject of Intemperance. The Report was given in and read by Mr. Reed, convener of the committee, embodying the following recommendations, viz :—

1. That the Synod do again petition the Legislature at its next session, to pass a law prohibiting the importation, manufacture, and the sale of intoxicating drinks as a beverage.

2. That the attention of Kirk Sessions be directed to the subject, and that the Synod urge them to greater fidelity in dealing with those who, by intemperate or tippling habits, bring a reproach on the Church, and on the cause of Christ.

3. That the Synod recommend ministers to preach, from time to time, on the subject of intemperance, solemnly warning their people of the danger resulting from the habitual use of intoxicating drinks.

4. That the Synod earnestly and affectionately intreat all the ministers, office-bearers, and members of the Church to pursue such a course, in regard to the use of intoxicating drinks, as shall bear the most decided practical testimony against the sin of intemperance, remove temptation from themselves, and free them from the serious responsibility of countenancing the use of intoxicating drink by others.

On motion made and seconded, it was resolved.—

That the Synod sustain the Report, adopt the recommendations contained in it, and re-appoint the committee, instructing them to employ all competent measures in general to abolish the great evil of intemperance, and for this purpose, especially to facilitate the enactment of a prohibitory law.

(3.) *Total Abstinence adopted.*

TORONTO, 1854, p. 22. The Synod then proceeded to take up an overture on the subjeet of intemperance. The Synod resolved to approve the overture and adopt the reeommendations contained in it, and in terms thereof agreed to adopt and advocate the practice of total abstinence from intoxicating drinks as a beverage, as essential to the full influence of the Church on the world as well as on its own adherents. The Synod also agreed to petition the Legislature for the enactment of a law to prohibit the importation, manufacture and sale of intoxicating drinks as a beverage.

MONTREAL, 1855, p. 23. An overture, and various papers; on the subject of intemperance, were taken up and considered by the Synod. After reasoning it was agreed to recommend ministers to give prominenee, in every competent way, to the evils arising from the use of intoxicating drinks. Further, the Synod resolved again to petition the Legislature for the enactment of a Prohibitory Law.

KINGSTON, 1857, p. 33. The Synod then took up an overture from several members of Synod on the subject of intemperance; there was also read a Petition from the Grand Division of the Sons of Temperance. It was resolved—

That taking into account the manifold and growing evils wrought by intemperance, the Synod renew its testimony against it,—resolve as in former years to petition in favour of a Prohibitory Liquor Law, strongly recommend Presbyteries and Sessions to take similar action, to give increasing prominence to the great principle of temperance as inculcated in the Word of God, and to employ all other means in their power to arrest the progress of this monster sin.

(4.) *Standing Committee appointed.*

TORONTO, 1859, p. 10.—Thereafter the Synod proceeded to hear memorials from various Temperance Associations, and also a memorial from Mr. J. J. E. Linton, Stratford, on the subject of temperance. After discussion, the following resolution, on motion of Mr. R. F. Burns, seconded by Mr. W. B. Clarke, was unanimously adopted, viz:—

The Synod, without committing itself to any opinion respecting the organizations from which the memorials emanate, hereby renew the testimony which for a succession of years they have borne against the enormous evils of intemperance. Every year gives increasing force to their conviction that it is the chief cause of poverty and crime, disease and death, throughout our land; that it is the principal occasion of discipline throughout our Church; and that there exists no more formidable obstacle to the spread of the Gospel among us. The Synod rejoice in the passing by the Legislature of a Sabbath Liquor Law. The Synod hail with satisfaction every well designed and well directed effort to arrest the progress of intemperance, counsel the employment of

moral suasion, and the exhibition of a consistent example, with this view, on the part of all office-bearers and members of our Church, and earnestly deplore the sanction given by the authorities of the land to a traffic fraught with effects so disastrous. The Synod further recommend to Presbyteries and Sessions to have special regard to the sources of intemperance within their respective bounds and to use every legitimate means for their removal; and feeling on many accounts it would be desirable to have a Standing Committee on this subject, they resolve to appoint such committee.

HAMILTON, 1860.—The Report of the committee on temperance was called for and received; and the committee was re-appointed.

5.—*Popery.*

(1.) *Overture and Resolution.*

HAMILTON, 1846, p. 78.—The overture on Popery, from the Presbytery of Montreal, was taken up and read, when Mr. Clugston, of Quebec, Moderator of the Presbytery of Montreal, and John Redpath, Esq., elder from Coté St. congregation were heard in its support. After reasoning on the subject, it was resolved.—

That the Synod receive the overture with approbation, and resolve to issue a strong declaration against the errors of the system of Popery, combined with a pointed disapproval of those professing members of this Church, who give countenance to the system by their contributions, their influence and example, or by encouragement of customs and practices decidedly Popish, or of Seminaries of Education connected with the Popish Church; and further with the view of this, appoint a Pastoral Letter to be drawn up and circulated among our members in Lower Canada, and wherever Popery prevails in the Province, warning them of the evils of the system, pointing out their duties as Protestants, and admonishing all the members of this Church to be specially cautious in appearing to give any encouragement to Popery. They further resolved to give all countenance to the proceedings of the French Canadian Missionary Society, and to aid them in such ways as may be found most effectual for promoting these great and benevolent objects.

(2.) *Ecclesiastical Titles and special Privileges.*

KINGSTON, 1851, p. 27.—The Synod took up an overture on Popery, which was sustained, and the following, resolutions submitted by Dr. Burns, were adopted:—

1. Regarding Popery as at once a system of religious error and ecclesiastical despotism, at war with the civil interests of mankind, we cannot but look with serious apprehension on every fresh effort put forth by its abettors to regain ascendancy in Protestant lands.

2. While we recognise no Head of the Church save the Lord Jesus Christ, and disown all claims to such headship on the part of any secular power as nugatory, we consider the late proceedings of the Pope, in regard to the establishment of a Hierarchy in Great Britain, as a direct assumption of Papal supremacy, and to be resisted by every constitutional means, on the part of a Protestant Government.

3. We are clearly of opinion that the dangers to be apprehended from the present aggressive movements of the Papacy, have been greatly encouraged by the endowment of Romish Colleges and Schools, and by the recognition of the titles of its dignitaries, both at Home and in the Colonies; as also by the widespread prevalence of Puseyite and Tractarian error.

4. We enter our protest against the numerous incorporating acts in favour of Romish Priests and Churches, and the claims of the Romish Church to a restitution of the Jesuits' Estates, and against all countenance given by public authority to a system dangerous to the civil and religious interests of mankind.

5. We feel deeply humbled on account of the divisions in Churches called Protestant, and the measure of formality and worldly conformity that marks the administration of so many Christian Societies; and we call on our people to be very earnest in supplication and prayer, for a gracious effusion of the Holy Spirit, that truth may triumph over error, and that the beauty of holiness may ever rest on the Church of the living God.

5. Lastly, we recommend to our ministers and missionaries, to take every opportunity of pointing out to their people the errors of Popery, and of seeking to establish them in that truth which maketh wise unto salvation.

(3.) *Holidays in Canada East.*

KINGSTON, 1852, p. 25.—The Synod then took up an overture from the Presbytery of Montreal, in regard to the legal recognition of certain Holidays in Canada East.

The Synod, approving of the overture, appointed a committee, consisting of Mr. D. Fraser, Mr. McMurrich, and Mr. Cattanach, to draft a Petition to the Legislature, on this subject. The draft to be submitted to the Synod to-morrow.

Mr. D. Fraser submitted a draft of a Petition to the Legislature, on the subject of Holidays in Canada East. The Synod approved the draft, and directed the Petition to be written out and signed by the Moderator and Clerks, and to be presented to the Legislative Assembly, by George Brown, Esq., M. P. P., and to the Legislative Council, by the Honourable James Ferrier.

(4.) *Resolution on Rights of Free Discussion in Canada East.*

HAMILTON, 1853, p. 22.—On motion made and seconded, the Synod appointed the following committee—namely, Dr. Burns, and Messrs. Gale, Wightman and Shaw, to draft a minute on the subject of the rights of free discussion, which have been seriously interfered with in Lower Canada by the late outrages in the cities of Quebec and Montreal.

P. 28.—On the Report of the committee appointed at a previous diet, the Synod adopted the following minute, with reference to the right of free discussion, and the late riotous proceedings in Quebec and Montreal.

This Synod having heard of the riotous proceedings at Quebec and Montreal, accompanied in the latter of these cities with the melancholy deaths of eight innocent and unoffending citizens, cannot but give expression to a feeling of deep concern and righteous indignation.

As citizens and as christians we prize the blessings of civil and religious freedom, and we look upon these blessings as most seriously imperilled if such proceedings as those now referred to are perpetrated and winked at. That distinguished Italian refugee, whose visit to Quebec and Montreal was the immediate occasion of the painful events referred to, had a right to fair and free discussion, and it does not appear that he went beyond the bounds which that

right has prescribed to it; and if he is to be put down by lawless violence, what will the result be, but a breaking up of the very framework of the social system.

Holding as we do that the system of the Papacy, both in principle and in spirit, is hostile to God's glory and men's spiritual interests, we claim a right for ourselves and others to expose the evils of the system, and to plead for the great principles embodied in what is commonly known as the Protestantism of all the Reformed Churches; and we assert the right of every man to vindicate these principles, when in doing so he does not disturb society, nor violate liberty of conscience.

This Synod farther calls upon the Government of the land to take effective measures to protect the rights of all British subjects and of strangers within our gates so long as they do nothing against law and social order. Yea, this Synod feels itself called on to go a little further, and to press on men in power the duty of the Legislature of a land to discriminate carefully betwixt those matters of conscience which no public law can reach, and those systems of priestcraft which are based on allegiance to a foreign power, and are in their tendency inimical to the rights of loyal subjects, and the interests of public morals and of the public safety.

While the Synod lifts this solemn protest on the grounds referred to, her members are reminded of their duty of using all the means at their command for lessening the influence of Popery in the Province, and advancing the progress of evangelical truth.

(5.) *Ter-Centenary of the Reformation in Scotland.*

TORONTO, 1859, p. 10.—The Synod then took up a memorial from several members of Synod with reference to the proposed celebration of the Ter-centenary of the Reformation in Scotland, in the course of the year 1860. Other documents on the same subject were also read. The Synod unanimously and cordially approved of the object brought forward in the documents before the Synod, and referred the matter to a small committee to report at a future diet.

P. 22.—The committee appointed to consider the documents on the subject of the celebration of the Ter-centenary of the Refor-

mation presented a Report. The same having been given in and read by Dr. Willis convener, it was agreed to receive and sustain it. In terms of the Report the Synod adopted the following resolution, viz :—

That having regard to the work of God, in the Reformation from Popery, of which the Protestant countries generally have reaped precious fruits for three centuries past; and especially sympathizing with the proposal to celebrate in some appropriate manner the meeting of the first Reforming Assembly held in Edinburgh, in the year 1560, the Synod agree at its next meeting, in 1860, to include a special reference to this matter of interesting remembrance in its devotional exercises or arrangements of business —in the meantime recommending its ministers, either simultaneously or on the days found most suitable in their several localities to call the attention of their flocks to the blessings of the Reformation, and the responsibilities connected with the possession of them; also to appoint a committee, meanwhile to confer with committees of other religious bodies, in case it should seem for edification to unite on some metho l of manifesting simultaneously their grateful sense of the great deliverance wrought for our common parent land at the Reformation era; and further, inasmuch as a meeting is prcposed to be held in Edinburgh, in May next, in connection with this object, at which the attendance of delegates or representatives of Churches at a distance is invited, the Synod authorize the above committee to request some father or brother, or fathers and brethren who may be in Britain about that time, on their own account, to represent this Synod at the said convention or assembly, such representative or representatives being expected to act as far as possible in co-operation with the committee.

Hamilton, 1860, p. 11.—The Synod called for the Report of the Committee on the celebration of the Ter-centenary of the Reformation in Scotland. The same was given in by Principal Willis, convener.

The Report referred to a communication received from the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, intimating that this Synod had instructed all the ministers of the Church to direct the attention of their people

to the character and results of the Scottish Reformation on the 16th December, 1860, expressing also a desire that the Synods of other Presbyterian Churches in the Province should adopt a similar arrangement. The committee recommended to the Synod to issue a recommendation to all the ministers of the Church to bring the subject under the attention of their congregations, with suitable confession of sins, and acknowledgment of the Divine goodness. The committee also recommended that the Synod grant a commission to the Rev. Dr. Burns, now in Scotland, to represent this Church at the meeting to be held in Edinburgh for the celebration of the Tercentenary of the Reformation, and a similar commission to the Rev. Principal Willis, if in Scotland at the time. The committee further recommended that on Monday evening, 18th inst., the Synod should hold a public meeting for the purpose of engaging in devotional exercises, and hearing addresses on the subject of the Scottish Reformation submitting at the same time a programme for the meeting referred to.

The Synod sustained the Report and adopted its recommendations, and in terms thereof resolved, to instruct as they hereby, do all the ministers of the Church to direct the attention of their people to the character and results of the Scottish Reformation on the 16th of December, 1860. The Synod also agreed to commission Dr. Burns, now in Scotland, and Principal Willis, if he shall be in Scotland at the time, to represent this Church at the meeting, which, it is understood, is to be held in Edinburgh in August of the present year; and further, the Synod resolved to devote the evening of Monday to suitable exercises in reference to the important event referred to, and appointed the following members to deliver addresses, viz: Principal Willis on the "Theology of the Reformation;" Mr. Kemp, on the "Polity of the Reformation," and Mr. T. McPherson on the "Effects of the Reformation."

P. 18.—In accordance with previous resolutions, the Synod spent the diet in appropriate exercises with special reference to the Reformation in Scotland. Principal Willis addressed the Synod on the "Theology of the Reformation," Mr. A. F. Kemp on the "Polity of the Reformation," and Mr. T. McPherson on the "Effects of the Reformation," the exercises being intermingled with prayer and praise.

CHAPTER XIII.

Obituary Notices.

1.—*Rev. Mr. Harris, Niagara.*

Toronto, 1850, p. 11.—The Synod took up the consideration of a memorial in behalf of the late lamented Joseph Harris, minister of the church at Niagara, from a committee in that town, for making provision for the destitute family of Mr. Harris.

Mr. Blain, elder, from Niagara, was heard in support of the memorial, and gave an interesting account of the esteem and affection with which the memory of Mr. Harris was cherished in the congregation over which he had affectionately and faithfully laboured, and of the exertions that were being made for raising a fund for the support of the widow and children of the deceased.

Mr. Robb, who had attended Mr. Harris on his death-bed, gave some interesting accounts of the peace and hope with which Mr. Harris closed his earthly career, when in attendance on a meeting of Presbytery at Hamilton.

Other members addressed the Court to the same tenor, when it was resolved:—

That Dr. Willis and Dr. Burns be appointed to draft a resolution, expressive of the solemn feelings of the Synod, on the death of Mr. Harris and of their sympathy with the bereaved family—calling on the ministers and members of the Church, to co-operate with the committee in Niagara, in raising a fund for the relief of said family, expressive, at the same time, of the gratification with which the Synod has learned of the liberality of the congregation at Niagara.

P. 14.—Dr. Willis submitted a draft of a minute respecting the late Mr. Joseph Harris, minister at Niagara—the same was read

and approved of, and it was agreed that it should be embodied and transmitted in a letter to the widow and congregation who mourn his loss. The tenor whereof follows :—

The Synod received with much concern and emotion, the tidings of the decease of their esteemed brother in the Lord, the Rev. Mr. Harris, so recently admitted among them as a fellow labourer in the Gospel.

It was with deep interest that they listened to the relation of some particulars in the history of their lamented friend, brought under their attention by individuals members of Synod, who had best known his manner of life, the multiplicity of his labours in various parts of the world in the christian cause, and the self-denying sacrifices by which, both he and his partner in life, had by grace been enabled to manifest their love to Christ, and their concern for the salvation of immortal souls.

The Synod express their respectful sympathy with the mourning family, in particular with their bereaved sister in the Lord, widowed by this painful stroke, and deprived of the presence and protection, in a land comparatively of strangers, of one so justly endeared to her.

They sympathise at the same time in the joyful assurance which the remembrance of his latest and dying testimony must inspire, as connected with the devotedness of his life to the service of the Saviour, that our beloved brother and fellow-labourer has entered into the joys of his Lord and received the crown of glory promised to the faithful.

The Synod sympathise also with the afflicted and bereaved flock and assure them of their interest in their spiritual welfare: And, delighted to recognise the liberality with which they have already provided against the worldly inconveniencies that might have followed from the death of their beloved pastor to his suddenly bereaved family,—the Synod pledge themselves to forward the laudable design of increasing the provision so far already made with this view, by all the means in their power. It is a pleasing and interesting proof of the more than ordinary fidelity and affectionate care of their spiritual interests manifested by their late pastor, that, in the course of so brief a ministry he had secured such a place in

their hearts; and the Synod fondly hope that the remembrance of his ways in Christ, and of the good word of God spoken by him, may subserve a valuable practical effect in all the families of the congregation—inducing them to follow his faith, and to seek in saving union and communion with the Master whom he served, what will be their only effectual support and solace in life and death as it also constitutes the fruit which every faithful servant of the Lord most of all would desire, as the recompense of his labours and sacrifices.

On motion made and seconded, it was agreed.—

That contributions should be made throughout all the congregations of the Synod, in aid of the family of the late Mr. Harris, and that Dr. Burns, Mr. Robb, ministers; Mr. McLellan, Mr. Elder, Mr. Osborne, and Mr. Blain, elders, be a committee for attending to this matter, with instructions to co-operate with the committee already formed in the town of Niagara, for the aid of the family of the late Mr. Harris—Dr. Burns to be convener, and Mr. Blain, treasurer.

KINGSTON, 1851, p. 21.—It was further agreed that on the payment of the Harris Fund, amounting to about £260, into the hands of the Treasurer of the Widows' Fund, Mrs. Harris and all her children shall be placed on the fund on the same footing as the Widows and children of any other deceased ministers.

2.—*Rev. William Rintoul.*

KINGSTON, 1852, p. 7.—On motion made and seconded, the Synod appointed Dr. Burns, Mr. Ure, and Mr. Paterson, a committee to draw up a notice to be entered on the Record in regard to the late Mr. W. Rintoul, minister of St. Gabriel Street Church, Montreal, and long connected with this Church in various capacities.

P. 13.—Dr. Burns gave in the following draft of a minute, regarding the late Mr. Rintoul, which was read, and unanimously adopted by the Synod:—

The members of Synod, bowing to the will of the Great Disposer of events, in the sudden and lamented removal of their late respected brother, Mr. Rintoul, desire to record their sympathy with his be-

reaved family and flock, and to commend them to the gracious care of the Chief Shepherd. They see in the event so painful the sovereignty of Jehovah. They thank God that he was pleased to spare the life of their departed brother for so many years of labour and of usefulness; and now that he is removed, they feel a deeper sense than ever of their own responsibility, and their desire that grace may be given in larger and larger measure to every office-bearer in the Church, that he may be enabled to discharge his duties with increasing fidelity.

The members of Synod look back with affectionate interest on the lengthened period of their intercourse with Mr. Rintoul, and now that the stamp of death has been set on his character and labors, they do cordially concur in entering on record their high estimate of both. His piety was genuine and unaffected; his judgment was sound, and his prudence, meekness, and unostentatious benevolence, endeared him unto all. As a pastor, in different stations of the Church at home, and in this colony, he was faithful and conscientious. As a teacher in the literary and biblical departments of our College, he was most indefatigable in his efforts for the benefit of the young men, to whom he endeared himself by his devotedness, assiduity, and friendly disinterestedness. In his relation to the Synod as their Clerk, he was ever characterised by accuracy and faithfulness; as a friend and christian brother his disinterested services on all occasions were invaluable and they were ever most cheerfully rendered.

The Synod authorise their Moderator and Clerks to transmit a copy of this minute to the family of Mr. Rintoul, and to the Kirk Session of the congregation of St. Gabriel Street Church, Montreal.

3.—*Rev. Henry Esson, Mr. John Fraser, Mr. John Burns,*

HAMILTON, 1853, p. 7.—On motion made and seconded, it was resolved:—

That as it has pleased Almighty God in his all-wise and adorable providence, since the last meeting of Synod, to remove by death the Rev. Henry Esson, one of the Professors of Knox College, Mr. John Burns, Agent for the Schemes of the Church and one of the Clerks of Synod, and Mr. John Fraser, of London, an elder

of this Church, a committee, consisting of Mr. Bayne, Mr. Roger, and Mr. Gregg, be appointed to prepare a minute expressive of the Synod's feelings under those solemn dispensations.

1853, p. 26.—The Synod then called for the draft of a minute expressive of the feelings of the Synod, in view of the removal by death of three esteemed office-bearers of this Church, viz., Professor Esson and Mr. John Burns of Toronto, and Mr. John Fraser, of London. The same was given in and adopted, and ordered to be engrossed in the Synod Record, and the Clerk was ordered to forward a copy to each of the widowed partners of our late respected and beloved brethren.

Rev. Henry Esson.

The Synod, while deeply sensible of the many tokens of the Divine favor, which, as a Church, they have enjoyed, feel especially called upon to acknowledge the hand of God in recent trials; and more particularly in the sudden removal, by death, and within a short period of each other, of three distinguished fellow-laborers, whose gifts and graces eminently fitted them for usefulness; and the loss of whose presence, and labors, and prayers, is felt to be a heavy blow by the Church at large. It seems meet to them, also, that a testimony should be put on record, of the esteem in which those for whose removal from amongst them they mourn, were held while they lived, and of the reverence and affection with which their memories are cherished.

By the death of Professor Esson, our College has suffered the loss of a gifted, accomplished, and devoted teacher, whose singleness of purpose and unwearied labours, in the discharge of the duties of his office, had commanded the admiration of all who took an interest in that institution.

Endowed with fine natural genius, a most accomplished scholar, a metaphysician and moral philosopher by the natural bent of his mind, and as the fruit of careful study in a favourite field, distinguished by a warmth of affection, and a kindness of manner, which drew to him, instinctively, the hearts of the young, and withal, an enthusiast in the cause of education, Professor Esson possessed many rare qualifications for his important office. With these qua-

lifications, the service which he was enabled to render in the preliminary training of our students, were of high value.

In the classical department, he had few superiors. And, in the philosophical, if in the mere art of laying the stores of his knowledge before the minds of his pupils—an art in which inferior men often excel the more gifted and accomplished—Profosser Esson might be thought to be equalled or surpassed by others, few more eminently possessed the power of inspiring his students with enthusiasm in the pursuit of knowledge, of imbuing their minds with the love of truth for its own sake, and of cultivating among them that philosophic spirit which, better than mere knowledge at second hand, makes the student not the repository of the thoughts of his teacher, but his own teacher—stirring him up to think, to examine, and to decide for himself.

Always remarkable for the loftiness of his aims and the unworldly generosity of his disposition, in the latter period of his life—and more especially since the memorable era of the disruption, at which he made a noble stand for the headship of the Redeemer—Professor Esson had come to feel with growing solemnity the paramount importance of the truth which "makes wise unto salvation," and had learned to look upon philosophy as only in its right place when employed as the handmaid of religion. And in view both of the spirit and the abundance of his labors, his loss may well be lamented, as that of one whose whole energies were consecrated to the work of training up a race of ministers in our Church, who should not only be wise with the wisdom of this world, but wise in winning souls to Christ.

Mr. John Burns.

In Mr. John Burns, Agent of the Schemes of the Church, our Church has lost a servant providentially raised up to her at a critical period of her history, singularly qualified for his office, devoted, heart and soul, to his important work, and whose loss it will be indeed difficult to supply.

Possessed of excellent talents and a well cultivated mind, combining rare equanimity and mildness of disposition with tact and firmness, skilful and prudent as a man of business, and, above all,

devoted to the duties of his office as a man of God, animated by the lofty motives which the Gospel inspires, and seeking the prosperity of the schemes over which he watched, because he deemed their prosperity identified with the cause of the Redeemer, those who knew him best, feel that the blow which so suddenly struck him down, took from them a friend, who was, in not a few respects, a model of what an Agent of the Church ought to be.

It is believed that, to some extent at least, his lamented death may have been hastened by the extent and difficulty of his labors; and this consideration is an additional reason why his name should be held by the Church in grateful remembrance.

Mr. John Fraser.

John Fraser, Esq., of London, an elder of the congregation in that place, as he occupied a more private sphere than either Professor Esson or Mr. Burns, was less known to the Church at large; but his eminent graces, his distinguished usefulness in the locality in which he resided, and the admiration and esteem in which he was held by his countrymen, and by the friends of Christ generally within the bounds of the Presbytery of London, no less truly invest his sudden death with the character of a public calamity.

With talents, accomplishments and manners, which fitted him for taking a leading place in society as a gentleman, and a man of business, Mr. Fraser united the humility, the warm affections, the spirituality of mind, and the devoted zeal for the glory of God, by which the character of the true disciple of Christ is at once distinguished and adorned. In every undertaking which seemed likely to promote the cause of Christ, Mr. Fraser, with true catholic spirit, was ready to cooperate; but of our own Church, in particular, he was a discriminating and zealous friend, and to her he was enabled to render services which are deserving of special commemoration.

During several years, in which the congregation were looking out and waiting in hope for a pastor, Mr. Fraser did the duties of an Evangelist among them with a prudence and singleness of purpose which gained him universal acceptance, and united the congregation around him until the desire of their hearts was obtained.

As might be supposed, from the qualifications ascribed to him, Mr. Fraser excelled in the exposition of Scripture and in prayer; but the secret of his influence was his deep piety—a piety which, nourished in close secret communion with his God, made itself manifest to others in the works of faith and labors of love in which he habitually abounded. And his case may well be held forth to the elders of our Church as an example of the services which, in this land of spiritual destitution, many of them might be able to render to the cause of Christ.

The loss of these honoured individuals is indeed a loud call to humiliation and searching of heart and prayer. May *He* who has applied the rod, sanctify the blow. May *we* be enabled to enquire, in a becoming spirit, why the hand of the Lord in thus stretched out against us, and to learn aright the lessons which he is seeking to convey. And may the fruits of fatherly chastisement, in the holier lives and more devoted labors of ministers and elders, and people, make it manifest that the Lord has not cast us off in his anger, but chastened us for our profit, and that we might be made partakers of his holiness.

4.—*Rev. Alexander Gale.*

TORONTO, 1854, p. 7.—On motion made and seconded, it was agreed to appoint a committee to draw up a minute expressive of the feelings of Synod with reference to the loss sustained by the Church in the removal of Mr. Gale, the late highly esteemed Moderator of Synod—the committee to consist of Mr. Stark, Mr. Roger and Mr. Cheyne.

1854, p. 15.—Rev. M. Y. Stark, convener of the committee, appointed in this matter by the Synod, submitted a minute with reference to the decease of the late Mr. Gale. The Synod adopted the minute, as follows, and directed the Clerk to transmit a copy of it to be the widow of their deceased brother:—

The Synod has the painful duty of recording the decease, since its last meeting, of their esteemed and beloved father and brother, the Rev. Alexander Gale, who held the honorable position of their Moderator for the current year.

Many bereavements have of late afflicted our Zion, but none, it is believed, has been more deeply felt, or was fitted to have a more solemnizing influence throughout the Church, than the lamented death of one who was so intimately connected with her origin and progress in this land—to whose practical wisdom, patient industry, anxious and prayerful solicitude, and many and faithful labors she has been, under the blessing of the Divine Head, so much indebted. He took a lead in her first organization—participated in her early difficulties and discouragements—prayed and labored for her prosperity, and yet, while witnessing her outward extension and progress, took a prominent part in that measure which many dreaded as the death-blow to the Presbyterian cause in this land, but which he, together with others, strong in faith, convinced that the path of principle and of duty is the only path of true policy, resolved to hazard, in the assurance, that the Lord would overrule all for good; and he had his reward in seeing our Church come forth from the trial, purified, and inspired with new life, devotedness and efficiency.

It would be unsuitable here to give a narrative of Mr. Gale's life and devoted labors in the cause of Christ, or even to give a minute delineation of his character. But his brethren of the Synod feel themselves called on to put on record their high sense of his many estimable qualities as a man—his substantial talents—his fine business habits—his extensive acquirements, and, in some respects, peculiar gifts as a minister of the gospel, and especially the deep and simple piety, and the earnest, unselfish devotedness, which, amid many trials and sacrifices, remarkably characterised the later period of his ministry. Together with great mildness and urbanity of manner, he exhibited much firmness of purpose, the result of strong convictions, and a deep concern for the prevalence of sound principles and of vital godliness.

His brethren who knew him, feel that they have lost in him, a valued friend. Our congregations, amongst whom he was extensively known, mourn over him as one whose presence and ministrations were savory to them, and whose remembrance is precious. The Church at large feels that a master in Israel has fallen; one on whose counsels they readily relied; in whose singleness and

firmness of purpose they placed so much confidence, and whose ready co-operation and willing labors they so freely obtained in every good work.

May the Lord overrule this bereavement to his own glory, and teach his people that while they may not trust in means or in instruments, but in God only, they ought to be diligent and faithful in His work while the day lasts, for the night cometh when no man can work.

In conclusion, the Synod would express their deep sympathy with the afflicted widow and family of the departed. It is their earnest prayer that the Lord may take them under his peculiar care, sanctify to them this present trying dispensation of His providence, and keep them by his almighty power through faith unto salvation.

5.—*Rev John Bayne, D. D.*

HAMILTON, 1860, p. 7.—On motion made and seconded, the Synod appointed the following committee to draw up a minute with reference to the lamented removal by death of the late Dr. John Bayne, viz :—Dr. Willis, Mr. Stark, Mr. D. McKenzie, Mr. Topp, Mr. Geikie, and Mr. Ure.

1860, p. 23.—The Synod called for the Report of the committee appointed to draft a minute with reference to the late Dr. John Bayne. Dr. Willis presented the Report with draft of minute.

The Synod sustained the Report, and in terms thereof adopted the following minute.—

The Synod, impressed with the great loss which, in the Providence of God, it has sustained, in the removal, by death, of one so highly respected and beloved as the late Rev. Dr. Bayne, records its sense of obligation to the Great Head of the Church for granting to the Presbyterian Church of Canada, and continuing to it so long, a brother distinguished by gifts and graces of no common kind.

Connected with this Church for a quarter of a century, and especially identified with it as almost in a sense its founder, since its separate organization in the year 1844, we looked to him as a

standard-bearer in the assertion of its characteristic principles, and the vindication of its rights. Endeared to his immediate flock by his profound elucidations of Scripture truth, and by his prophet-like earnestness and fidelity in urging its practical lessons on the heart and conscience, he is specially remembered by this Synod, as one who by the counsels of his wisdom commanded a degree of confidence seldom possessed by a member of a Church Court; and who, with a rare measure of tact and judgment often explicated what was difficult and embarrassing, defending his views with an impressive eloquence which was powerful to persuade, and which, even where in the exercise of their rightful liberty other minds might differ from his conclusions, left on all the conviction of his rectitude of purpose, and deep devotion to truth. These qualities were strengthened in their influence by the general reputation our lamented brother and father had acquired as a man of highly cultivated intellect, and successful application to the study of general, and especially theological literature; and they are remembered, too as associated with such simplicity of manners, and warm affections, as made him no less the beloved friend of many members of this court, than the counsellor revered by all. The Synod finally, records its sympathy, with his personal relatives, and his large bereaved congregation; and appoints that an extract of this testimony to Dr. Bayne's memory, be transmitted to the Kirk Session of Galt, and to his mourning friends, with the assurance of the Synod's sympathy both in their sorrow and their joy—their sorrow, while bowing with deference to the will of God in the bereavement which the Synod feels in common with them; and their joy, as feeling assured along with them that this eminent servant of Christ has entered into his glorious rest.

CHAPTER XIV.

RECORD,—AGENCY,—OFFICERS OF SYNOD,—COLPORTAGE.

1.—*Ecclesiastical and Missionary Record instituted.*

HAMILTON, 1844, p. 11.—The Synod resolved that a small publication shall be issued every fortnight or month, as may be deemed expedient, under the title of THE RECORD OF THE PRESBYTERIAN CHURCH OF CANADA ; the principal object of which, shall be to diffuse information respecting the schemes and undertakings of the Church, and illustrate its principles. The Commission to superintend the Publicatiou, and assume the responsibility of the same.

HAMILTON, Commission, MS. Minutes, 1844, p. 4.— Mr. Gale submitted several estimates for printing the Record ; and at his request Mr. Rintoul was appointed joint Editor in the event of its being deemed to be expedient to publish it at Toronto.

P. 20.—Mr. Gale laid on the table a statement of the expense of printing the Record for the last three months amounting to forty seven pounds twelve shillings. The committee authorised and instructed Mr. Webster to advance this and further sums to the printer as may be found necessary and in so far as he can do so on the responsibility of the commission and the Synod in the hope that the returns from the various congregations will speedily enable him to meet all demands.

HAMILTON, Commission, MS. Minutes 1845, p. 47.—The Commission having considered the account of the Record edited by Mr. Gale agreed to record their satisfaction with the management of this publication and recommend the ministers and people of the Church generally to support and encourage it ; and also record their thanks to Mr. Webster for the attention bestowed by him to the affairs of the Record.

Cobourg, 1845, p. 54.—The Synod took up the Report on the *Record*, when the same was approved of, and the Synod agreed to remit the accounts to the Treasurer of the Synod Fund, to be examined by him, with authority to him to discharge such balance as may at the end of the year be unprovided for by the proceeds of the publication; and the Synod appointed Dr. Burns, and Messrs. Gale, Stark, and Bayne, ministers; with Messrs. Webster, Kyle, and Henderson, elders,—a committee to conduct the *Record* during the ensuing year, with power to enlarge its size, and publish it more frequently, as they may deem expedient, for extending its efficiency and usefulness.

Hamilton, 1846, p. 88.—The Synod appointed the following committee for superintending the publication of the *Ecclesiastical and Missionary Record*, viz., Mr. Gale, convener; Mr. Stark, Mr. Cheyne, ministers; Mr. Ewen, Mr. Colville, elders; Mr. D. McLellan, deacon—with instructions to them to make such renumeration to the Editor and Publisher as they shall see fit—the Publisher to use all diligence in collecting arrears due for the publication.

M. S. Minutes Commission, 1846, p. 74.—The Commission received with satisfaction a report on the *Record*.

P. 84.—Mr. Stark, convener of the committee on the Record, reported that in consequence of the removal of Mr. Gale to Toronto it had become necessary to make some alteration with regard to the printing of the Record. The Commission authorised the committee to make the necessary arrangements for transferring the publication of it to Toronto continuing it under the editorial care of Mr. Gale, and the Commission at the same time resolved to tender to Mr. Gale their cordial thanks for his exertions in conducting the paper.

Kingston, 1847, p. 10.—Mr. Gale gave in a Report concerning the *Missionary Record*. The Synod appointed the following Committee, viz.:—Mr. Gale, convener; Mr. Robb, Mr. McDowell, Mr. Smellie, Mr. Rogers, ministers; Mr. McMillan, Mr. Litster, Mr. McAlister, elders; to consider what measures it may be necessary to adopt for increasing the circulation of the *Record*.

TORONTO, 1848, p. 22.—Mr. Robb, convener, in behalf of the Home Mission Committee made an interim Report regarding the ECCLESIASTICAL AND MISSIONARY RECORD. Mr. Burns the publisher was heard on the subject. The Synod sustained the Report and appointed the following committee to superintend the publication for the ensuing year, viz: Mr. Gale, convener, *et al.*

2.—*Mr. J. Burns appointed Editor of the Record and Agent of the Church.*

The Synod in 1848, p. 26, recommended the Sustentation Board to appoint Mr. John Burns as Agent of the Church. This recommendation was not immediately carried out, the result of which was the following action of the Commission.

TORONTO, 1848, MS. Minutes of Commission. Mr. Rintoul on behalf of the Presbytery of Toronto brought up a reference from the Presbytery of Hamilton respecting the appointment of Mr. Burns as Agent of the Church expressing regret that the appointment had not been made and calling on the Commission to endeavour to carry it out.

MR. Walker explained the views of the Sustentation Board regarding an Agent. The various Minutes of the Synod bearing an the Agency were read. After discussion the following motion was agreed upon,—

That inasmuch as the Commission have full confidence in Mr. Burns for the office of Agent to which he was appointed by the Synod and have an increased conviction of the importance of this office, he be authorized to enter immediately on the duties of said office according to the arrangement made by the Sustentation Board at Hamilton on the 12th July last; and inasmuch as the Synod have guaranteed Mr. Burn's salary in respect to his agency for the Sustentation Board from the Synod Fund while he is to act as Agent for the other committees of the Church, particularly those for the College and Home Mission, the Commission resolved that in the event of the Synod Fund proving inadequate for his salary it shall be supplemented from the funds of the College and Home Mission Committees; and with the view of directing Mr. Burns'

services and regulating the payment of his salary from the various sources here referred to, a general committee shall be appointed of two members from the Sustentation Board, the College Committee and the Home Mission Committee, severally and one from the Committee on the *Record* such committee to be called the Agency Committee.

TORONTO, 1849, p. 22.—The Report on the *Ecclesiastical and Missionary Record*, was given in and read. On motion made and seconded, the following resolution was adopted :—

The Synod receive the Report—approve of the diligence of the committee—re-appoint the committee; and earnestly call upon ministers, and all other friends of the Church, to make an immediate and combined effort to extend the circulation of the *Record*.

1849, p. 24.—The Committee on Statistics gave in a Report, with an accompanying schedule of returns; the same was sustained; and, on motion made and seconded, the Synod adopted the following deliverance :—

The Synod having considered the whole subject of the finances and statistics of the Church, together with the management of the *Ecclesiastical and Missionary Record*, and the various undertakings of the Church, resolve to appoint and constitute, as is hereby done, John Burns, Esq., the General Agent and Treasurer of the Church, charging him with the publication of the *Record*, under the direction of the *Record* Committee, and with the general superintendence of the schemes of the Church, under the direction of such Agency Committee, as the Synod may appoint from time to time; said Committee and Agent being required to submit to the Synod a full report and financial statement annually; and to use their best endeavours to aid Presbyteries in the efficient prosecution of the various enterprises of the Church; and the Agency Committee is empowered to determine the salary of Mr. Burns, and obtain the securities, usual in such cases, for his faithful intromissions with the funds entrusted to him as Treasurer of the Church; and also to allocate his salary as a charge on the several funds, according to their judgment. The Synod appointed the committee for the ensuing twelve months.

3—"*Record*" *and Agency Committee.*

1849, p. 23.—Mr. Davidson in behalf of the committee on the funds gave in a Report. The same was read and approved of; and the thanks of the Synod tendered to the committee through Mr. Davidson.

The Synod approving generally of the recoumendations of the committee, respecting stated collections, throughout the ensuing year, agreed, to remit the report to the Agency Committee, to be afterwards appointed, instructing them to determine the best way of raising the funds for the arrears of the salary of the Agent, and to fix the time for the general collection,—and the Synod farther agreed in reference to the wants of weak congregations, as brought out by the overture from Perth, under consideration in the afternoon session, and the Petition from Gatineau, to authorise the Agency Committee to determine the best way for raising funds for the current year for weak congregations; and, to correspond with Presbyteries on the subject.

TORONTO, 1850, p. 16.—Mr. Burns gave in a Report on the *Record*, which was read and sustained. On motion made and seconded it was agreed. That the thanks of the Synod be recorded to the committee and especially to Mr. Burns, who has acted as Editor for the past year.

The committee was appointed for the ensuing year. and (at p. 29,) an Agency Committee was also appointed.

KINGSTON, 1851, p.19.—Mr. Burns read the Report of the committee on the *Ecclesiastical and Missionary Record*, which was approved of, and the thanks of the Synod tendered to the committee, and especially to Mr. Burns, for his valuable services in conducting that periodical.

The committee was re-appointed with the addittion of Mr. Ure, minister. In terms of the Report it was agreed to continue the *Record* in its present form, and to recommend to Presbyteries to take means for promoting its circulation throughout their bounds.

1851, p. 25.—The Synod then took up the Report of the Agency Committee, which was given in by Mr. Gale. The Synod having considered this report, and the reports of Presbyteries on the sus-

tentation of the ministry resolved. (Vid. sustentation of the ministry, page 137.)

KINGSTON, 1852, p. 19.—Mr. Burns gave in a Report on the *Ecclesiastical and Missionary Record.* On motion made and seconded, it was agreed to sustain the Report, and tender to Mr. Burns the thanks of the Synod for the manner in which he has conducted the *Record.* The Synod at the same time directed Presbyteries to take steps for increasing the circulation of the *Record* throughout the congregations of the Church, and re-appointed the commitee as follows, viz: Mr. Gale, convener, *et al.*

P. 20.—On motion made and seconded, it was agreed that the balances from the publication of the *Record*, after the fourth volume, should be paid to Mr. Burns, in part payment of his services as Agent, the profits of the fourth volume being paid to Mr. Burns in compensation of his labour in connection with the *Record*, prior to his being Agent for the Chnrch. The Agency committed reported orally and was re-appointed.

4.—*Agents and Editor—Mr. Gale and Mr. Reid.*

HAMILTON, 1853, p. 24.—The committee on the *Ecclesiastical and Missionary Record* presented a Report. The same was given in by Mr. Ure, and read. On motion made and seconded, the Synod sustained the Report, and renewed the instructions of last year to Presbyteries, to adopt means for extending the circulation of the *Record*.

The Synod then called for the Report of the Agency Committee. The same was given in by Mr. Ure, and read. On motion made and seconded, it was resolved, that the Report of the Agency Committee be received, and its recommendations adopted; and that in compliance therewith.—

1. The Rev. Alexander Gale be appointed—as he hereby is appointed—Agent of the Widows' Fund Scheme, and Superintendent of Home Missions, with a salary of £100 per annum. The seat of Mr. Gale's agency to be at Hamilton.

2. That the Rev. William Reid be appointed—as he hereby is appointed—Agent of the other Schemes of the Church; also Editor

of the *Ecclesiastical and Missionary Record*, and sole Clerk of Synod; with a salary of £250 per annum. The seat of this agency to be at Toronto.

3. That the Presbytery of Kingston be instructed to take the necessary steps for dissolving the pastoral relation between Mr. Reid and the Picton congregation; and that he shall thereafter be transferred to the Presbytery of Toronto, and his name be added to the roll of that Presbytery; and that he shall retain his rights in connection with the Widows' Fund.

4. That the following be appointed as the Agency Committee, and also as the committee on the *Record;* and that they be instructed, as soon as possible, to define the several duties of Mr. Gale and Mr. Reid—namely, Messrs. Ure, convener, *et al.*

5.—*Mr Reid appointed sole Agent of the Church.*

TORONTO, 1854, p. 14.—The Synod then proceeded to take up the Report of the committee on the Agency of the Church and the *Ecclesiastical and Missionary Record*, which was given in by Mr. Ure, convener of the committee. The Report, after stating the action of the Synod in regard to the matters devolved upon them by the Synod contained several recommendations including the following, viz.: that the duties connected with the Widows' Fund formerly devolved on the late Mr. Gale, be now transferred to Mr. Reid, agent for the Schemes of the Church, and that Mr. Reid's salary be £300 per annum, and that the Record be continued on its present footing, and be published monthly.

The Synod agreed to sustain the Report, and adopt the various recommendations contained in it.

MONTREAL, 1855, p. 21.—A verbal Report was given in behalf of the Agency and Record Committee. The same was received, and the committee appointed as follows, viz: Dr. Burns, convener, *et al.*

The Synod took up an overture on the subject of the enlargement or more frequent publication of the *Missionary and Ecclesiastical Record.* The overture was referred to the Agency and Record Committee, recommending the subject of it to their careful consideration.

LONDON, 1856, p. 14.—The Agency Committee presented their Report. The Synod agreed to sustain the Report, and in consideration of the increase in the expense of living, and the growing amount of labour, agreed to add fifty pounds per annum to the Agent's salary, the increase to apply to the past year. The Agency Committee was appointed, Dr. Burns, convener.

6.—*Treasurer of Synod*

TORONTO, 1844, p. 29.—The Synod appointed James Shaw, Esq., merchant, Toronto, Treasurer to the Synod Fund; and the Clerk was instructed to furnish Mr. Shaw with a roll of the Synod, that he may apply to ministers or congregations who have not yet contributed to the Synod Fund, it being understood that the year commenced with the month of July.

KINGSTON, 1847, p. 23.—Mr. Rintoul, in behalf of James Shaw, Esq., treasurer to the Synod Fund, tendered his resignation of the treasurership to that fund.—The Synod accepted Mr. Shaw's resignation, and it was agreed to record their thanks to Mr. Shaw for his faithful services to the Church in that office for the last two years.

John Laidlaw, Esq., of the House of Messrs. Henderson & Laidlaw, Toronto, was appointed Treasurer to the Synod.

7.—*Clerkship of Synod.*

KINGSTON, 1844, p. 8.—On motion made and seconded, Mr. Rintoul was unanimously appointed Clerk to the Synod.

COBOURG, 1845, p. 64.—The Synod in accordance with the recommendation of the Committee on the Synod Fund agreed that the salary of the Synod Clerk should be £30 per annum.

KINGSTON, 1851, p. 8.—Mr. Rintoul having tendered his resignation of the office of Clerk of Synod, the same was accepted; and, on motion made and seconded, it was unanimously agreed to express to Mr. Rintoul the high sense entertained by the Synod of the very efficient manner in which he had discharged the duties of this office. This was accordingly done by the Moderator.

After deliberation in regard to the best mode of conducting the business of the Clerk's department, it was agreed to appoint a committee with instructions to consider the matter and report to-morrow. The Synod requested Mr. Rintoul to act as interim Clerk.

1851, p. 10.—Mr. Rintoul gave in a Report on the Clerkship, which was read and sustained, and in terms thereof the Synod appointed Mr. William Reid, minister at Picton, and Mr. John Burns, conjunct Clerks of Synod; Mr. Reid to be especially charged with keeping the Minutes of Synod and Commission, and Mr. Burns with conducting the business of the Synod and engrossing the minutes; Mr. Burns' services in this department to be taken as part of his agency work, and the salary of Mr. Reid to be £20 per annum.

Mr. Reid and Mr. Burns declared their acceptance of the office, and solemnly engaged to be faithful in the discharge of the duties devolved upon them.

(Mr. Burns died in 1852, (see Obituary Notices) and Mr. Reid has continued to be sole Clerk with the office of Agent of the Church ever since.)

8.—*Accounts of the Church to close 1st. May.*

KINGSTON, 1857, p. 31.—The Agency Committee reported. Their report was received and sustained. The Synod ordered the public accounts of the Church henceforth to close on the 1st May. The Synod re-appointed the committee with the additon of Mr. Gregg, Mr. King, Mr. Ross, Mr. Clark, and Mr. Court; Mr. Gregg, convener, in absence of Dr. Burns, instructing them to give their attention specially to the financial arrangements of the Synod, and to report at next meeting of Synod.

HAMILTON, 1858, p. 26.—The Agency Committee reported and were re-appointed.

9.—*Select Finance Committre appointed.*

TORONTO, 1859, p. 34.—The Synod took up the Report of the Agency Committee. The Report was received and adopted, and its recommendations generally approved, and in terms thereof, the Synod appointed the Finance Committee to consist of Mr. McMur-

rich, convener, *et al.*, and a Committee for the Record, consisting of Dr. Burns, convener, *et al.*

HAMILTON, 1860, p. 15.—The Finance Committee reported, and was re-appointed. Page 34. the Committee on the Record also reported and was re-appointed.

10—*Colportage and Publication.*

(1.) *Committee of Enquiry.*

MONTREAL, 1855, p. 21.—The Synod then took up an overture on the subject of the establishment of a Board of Publication and Colportage. The following motion was agreed to, viz :—

That the Synod cordially approve of the object, earnestly recommend Presbyteries to take immediate steps to establish a system of Colportage within their bounds, and appoint the following committee, to mature a scheme for a general Board of Publication and Colportage, to report to next Synod, viz : Mr. Inglis, convener, *et al.*

(2.) *Scheme approved of.*

LONDON, 1856, p. 20.—The Synod then called for the Report of the committee on Publication and Colportage. The same was given in by Mr. Inglis, convener.—Whereupon it was moved, seconded, and unanimously agreed.—

That the Synod receive and approve of the Report, and feeling the vast importance of encouraging a truly Christian literature in the rising provinces of Canada, to counteract influences of a pernicious kind, appoint the following committee to carry out the system, the committee consisting of twenty-four members, one-half being ministers, and the rest laymen, (including elders), seven to be a quorum, viz : Mr. Inglis, convener, *et al.*

The following were appointed as corresponding members of committee from the several Presbyteries, viz., Montreal, Mr. Crombie; Brockville and Ottawa, Mr. Duncan; Kingston, Mr. Wilson; Cobourg, Mr. McKenzie; Toronto, Mr. J. Gray; Hamilton, Mr. Black; London, Mr. McLaren.

The Synod further authorized the committee to visit the congregations, with the view of collecting funds, and recommended to congregations to contribute for this important object.

(3.) Constitution of the Board.

1856, p. 27.—1. The Synod of the Presbyterian Church of Canada, shall superintend and conduct the publication and circulation of religious books, designed for general diffusion among the Churches under its care. The immediate superintendence of this work shall be entrusted to a committee appointed for that purpose, to be called "Board of Publication and Colportage," said Board to be directly amenable to the Synod.

2. The Synod shall, at its present meeting, elect twelve ministers and twelve laymen as members of the Board of Publication and Colportage, who, at their first meeting, shall divide themselves into three classes: the first class of eight members shall serve for one year, the second for two years, and the third for three years, —the vacancies occurring by the expiration of these terms to be filled up by election, at the annual meeting of the Synod.—Each class after the two first, serving for three years.

3. To this Board, under the direction and instruction of the Synod, shall be entrusted the superintendence of the publication of works pertaining to the history, discipline, government, doctrine, and general religious literature of our Church. Also the circulation of similar religious works published by other parties, and shall superintend and conduct the diffusion of such books by Depositaries and Colportage.

4. The Board, at its first meeting after the annual meeting of Synod, shall elect a Secretary, Treasurer, Agent, and Executive Committee, for the ensuing year; the Convener being elected by the Synod, and he, together with the Secretary and Treasurer being (ex-officio) members of the Executive Committee.

5. The Executive Committee shall consist of seven members, and the duty of said committee shall be to select books, to examine manuscripts submitted for publication and to superintend the publication of such as may be approved, making all contracts for printing, binding, &c.; to direct the work of colportage, and to take particular direction and management of the whole matters of publication and distribution, subject to the control and direction of the Board.

6. All property, whether in books, fixtures, or permanent funds, shall be held by the Board, for the use and benefit of the Synod.

7. The seat of operations shall be in the City of Hamilton, but the committee shall have power to locate Branch Depositories at any other place which they may deem expedient.

8. The financial operations of the Board shall, in all cases, be conducted on cash principles.

(4.) *Scheme Suspended.*

KINGSTON, 1857, p. 14.—The Synod called for the Report of the Committee on Colportage and Publication. The Report was given in by Mr. Inglis, convener of the committee. After lengthened conference, the following deliverance was come to, viz:—

That the Synod receive and adopt the Report, approve of the diligence of the committee, and especially of the convener; considering however that some difference of opinion exists in regard to the propriety of the Church engaging in so extensive a scheme of colportage, as the committee contemplated, instruct said committee to undertake no farther liabilites than may be necessary for the working out of the present plan pursued by the committee, and to report to the next meeting of the Synod the result of their experience in reference to the best mode of accomplishing the object contemplated in the scheme, and recommend the various Presbyteries to assist the committee in their operations.

The Synod elected the members of the Board.

(5.) *Scheme to be wound up.*

HAMILTON, 1858, p. 18.—The Synod thereafter called for the Report of the Committee on Colportage. The same was given in by Mr. Inglis, convener. After reasoning it was resolved, on motion made and seconded, That the Synod receive the Report; and while still impressed with a sense of the importance of Colportage, resolve to wind up the present scheme, and instruct the Board to dispose of the stock on hand as soon as possible, and to adopt such means as they may think best for the liquidation of the debts now due, and report at next meeting of Synod. The Board was re-appointed.

(6.) *Assets and Liabilities.*

TORONTO, 1860, p. 33.—The Synod called for the Report of the Committee on Colportage. The same was given in by Mr. McKenzie, convener, *pro tem.* The Report stated :—That there was nearly sufficient money in hand to pay all the creditors, with the exception of Nelson & Sons, whose account, without interest amounted to over $3,700. The position of the scheme at present, was as follows: Accounts past due, $4,101·74 ; assets, $4,006·79 ; deficiency, $94·05. Of these assets, the selling price of books on hand amounted to $975·98; cash, $227·72 ; sundry accounts due, $1,185·29; balance due on sixty three packages sent out, $1,617·80. Should these assets be realized, little would be required to liquidate the entire indebtedness of the scheme but it was very clear that this could not be hoped for, and that a considerable loss must be estimated upon the books still on hand, as also upon what must be regarded as debts. The actual deficiency the committee estimated as not likely to be less than $1,200. The committee trusted that the Synod would devise means whereby this deficiency could be made up, and the Church released from the pressing claims of the creditors of the scheme. In order to do this the committee recommend that the books on hand should be sold, and that the Synod should instruct ministers to bring this matter before their respective congregations, and to take up a collection for this object on the first Sabbath in October. In this manner the committee confidently hoped that the scheme could be closed within the current year.

On motion made and seconded, it was agreed : To receive and adopt the Report, and to recommend that a collection be taken up throughout the Church on or before the first of February next, for the purpose of meeting the liabilities of the scheme and also that private subscriptions be taken up for the same object. The committee was re-appointed.

(7.) *General collection appointed.*

HAMILTON, 1860, p. 30—The Synod called for the Report of the Committee on Colportage. The same was given in by Mr. Inglis, convener, who also laid before the Synod, a statement of the present position of the scheme

On motion, made and seconded, it was unanimously agreed.—

That a special collection for the liquidation of the heavy debt still burdening the Colportage and Publication Scheme, shall be made in all the congregations and mission stations within the bounds of the Synod, and that due announcement be made by a circular addressed to each Kirk Session within the bounds; and further, that each Presbytery be enjoined to see that the congregations and mission stations within the bounds shall attend to this important matter on or as near the day as possible, it being understood that this shall be in place of one of the regular quarterly collections. It was also recommended that the Books on hands be sold with as little delay as possible. The Committee was re-appointed.

(It is understood that all claims on account of Colportage will be liquidated before next meeting of the Synod. Ed.)

CHAPTER XV.

Clergy Reserves and Rectories.

1.– *Address to the Governor General on the subject.*

Toronto, 1844, p. 35.—Mr. Gale reported the draft of an address to his Excellency, the Governor-General, on the subject of the allowance received by several ministers of the Church when they were members of the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, and the same was sustained and adopted, to be engrossed, signed by the Moderator in name of the Synod, and transmitted. The tenor whereof follows:

The Memorial of the Ministers and Elders of the Presbyterian Church of Canada in Synod Assembled—

Humbly Sheweth:

That your memorialists at their first meeting in Kingston, in July last, informed your Excellency of the painful but imperative

necessity under which they felt themselves to be placed, of withdrawing from the Synod of the Presbyterian Church of Canada in connection with the Established Church of Scotland,—and do now respectfully transmit to your Excellency an authentic copy of the reasons of dissent and protest, lodged by them with the said Synod at the period of their separation from that body. That your memorialists respectively solicit your Excellency's attention to this document, in order that the position they now occupy may be distinctly understood, that your Excellency having the whole merits of the case before you, may be able to decide whether or not in this position,—maintaining as they do unchanged their Standards of doctrine, discipline, government and worship,—her Majesty's Government will be disposed to continue those allowances from Government enjoyed by some of their number, and secured to them personally, they believe, by a late Imperial statute, and which, indeed, some of them enjoyed before they were admitted into the Synod of the Presbyterian Church in connection with the Church of Scotland.

May it therefore please yonr Excellency to take the premises into consideration, together with the accompanying Reasons of Dissent and Protest, and inform your memorialists as to the decision to which your Excellency may come in regard to the allowances above referred to, and your memorialists as in duty bound will ever pray, &c., &c.

In name and by appointment of the Synod of the Presbyterian Church of Canada, at Toronto, this 16th day of October, 1844.

Mark. Y. Stark, *Moderator.*

2—*Answer to Address.*

Cobourg, 1845, p. 41.—Mr.Stark, former Moderator, reported to the Synod that he had received a communication from the Provincial Secretary's Office, in reply to the memorial from this Synod, on the subject of the Government allowances enjoyed by some of the members up to the time of the formation of the Synod—which communication set forth that, according to the opinion of the Law Officers of the Crown, said allowances could not be continued on account of the new position in which the Synod stand.

3.—*Resolutions declining to share in Clergy Reserves.*

TORONTO, 1848, p. 9.—There was read an overture from the Presbytery of Brockville calling on the Synod to take into consideration the offer made by the Provincial Government to Religious Bodies to apply for a share of the Clergy Reserve Fund. And farther to adopt such measures as may secure a just proportion of said fund to the ministers of this Church. There were also read petitions from the congregations of Prescott, and South Gower severally to the same effect.

The Synod had full conference on the subject when it was agreed that; Mr. Bayne (convener) Mr. Gale, Mr. Smart, Mr. Robb, Mr. Roger, Mr. Boyd, Mr. McDowell, Mr. Reid, ministers, Mr. Fisher, Mr. Burgess, Mr. Milne, Mr. McAlister, elders, be a committee to draft a series of resolutions expressive of the mind of the Synod as brought out in the conference.

TORONTO, 1848, p. 13.—The Synod called for the Report of committee appointed to draft a minute expressive of the mind of the Synod, respecting applying to the Government for a share of the Clergy Reserve Fund for the ministers of this Church, when Mr. Bayne in name of the committee reported a series of resolutions unanimously agreed on by the committee. The resolutions are as follows:

1.—That the Synod holds unchanged the principle which has heretofore formed one distinguishing part of its testimony for Christ as King of nations, viz: that it is the duty of civil rulers as such, as being under law to Christ, not only to protect, but to countenance and favor the Church.

2.—That it is the opinion of the Synod that the question whether the civil magistrate ought, in shewing countenance and favor to the Church, to appropriate a portion of the public funds for its support, is one of subordinate importance; and on which differences of opinion may exist among those who are, nevertheless, sound as to all that is essential in the doctrine of Christ's Headship over the nations.

3.—That the endowment of the Church by the civil magistrate is held to be lawful; but that the question as to the duty,

at any given time, of granting such endowment on the part of the civil magistrate, or of its acceptance on the part of the Church, ought to be determined on the grounds of Christian expediency.

4.—That, however justifiable the retention of endowments received under different circumstances may be, the Synod looking to the conduct of the Government of this country in now offering endowments to religious bodies without reference to the distinction between truth and error—to the divisions and jealousies which the acceptance of endowments in present circumstances would occasion—to the strong feeling which prevails throughout the Church that their acceptance would tend to diminish the usefulness of ministers and the liberality of the people in contributing to the support of the Gospel—and to the evil influence which an irreligious Government might exert through the dependence upon the State, which such endowments would occasion—the Synod is of opinion that it would be deeply injurious to the interests of the Presbyterian Church of Canada, and to the cause of the Redeemer in this land, to accept in present circumstances of any grant of public money from the Government.

5.—That in these circumstances the Synod refuses to entertain the overture or grant the prayer of the petitioners now before it, prohibits and discharges all ministers and congregations from taking independent action in a matter so important, and enjoins upon them to submit, as constitutionally bound, to be guided in the matter by the action of the Supreme Court,—and further, the Synod instructs all Presbyteries to see that these resolutions are earnestly and fully carried out.

After discussion it was moved and seconded that the Synod adopt the resolutions. The motion was agreed to without a vote —from this the following members dissented, viz: Dr. Ferrier, Mr. Gray, Mr. Stark, Mr. Rintoul, Mr. Peden, Mr. Rogers, and craved that they may be allowed time to give in reasons of dissent from certain parts of the resolutions and to have the same recorded. This was granted; on which they took instruments in the Clerk's hands.

1848, p. 20.—The Synod took up an overture respecting certain congregations which are reported as having recently applied

for money from the Clergy Reserve Fund and had discussion respecting the same. On motion made and seconded, the following deliverance was adopted.

4—*Prohibition against applying for Clergy Reserves*

The Synod having considered the overture before it, finds that it is commonly reported and believed, that several congregations have been either applying for or actually receiving a portion of the money recently offered to religious bodies by the provincial Government, and considering the deep injuries which such procedure on the part of any congregation in connection with the Synod would, if allowed to be persisted in, inflict on our Church and through her on the cause of Christ, by bringing suspicion upon the testimony for Christ's Headship which she has recently been honored to bear—by sowing division and jealousy among our people and by rendering equivocal the position which this Synod has recently assumed in resolving to allow no applications for Government money to be made, appoints a Commission to inquire into the reports referred to, and instructs them if they see cause, to visit in conjunction with the Presbyteries of the bounds erring congregations, and to endeavor by affectionate dealing with them to induce and persuade them to give up the false position which they have assumed and especially to return without delay, any money which they may have received from the Government: and the Synod instructs said Commission to report to it at its next meeting.

The Commission is as follows:—the Moderator, Mr. Rintoul, Mr. Robb, Mr. Gregg, Mr. Bayne, (convener,) ministers, Mr. Kennedy, Mr. Fisher, Mr. Milne, Mr. Burns, elders.

TORONTO, 1849, p. 18.—Mr Bayne, in behalf of the Commission appointed at last Synod, for visiting congregations that had applied for money from the Clergy Reserve Fund, reported verbally that the Commission had not seen cause to visit any of the congregations, chiefly because they believed that the applications for money from the Clergy Reserve Fund, had not been persisted in.

It was then moved by Mr. Rintoul, seconded by Mr. Gale, and agreed to without a vote:—

That the Synod receive and sustain the Report, and record their satisfaction, that in so far as is known to the Synod, no congregation of this Church had applied for money from the Clergy Reserve Fund, since the last meeting of Synod.

From this deliverance Dr. Burns and Mr. Gray dissented, for reasons to be given in due time; on which they took instruments in the Clerk's hands.

5.—*Appropriation of Reserves and Rectories to Education.*

TORONTO, 1849, p. 26.—The Synod received an overture for issuing a recommendation to congregations to petition the Legislature to make such an application of the Clergy Reserve Funds, as may promote the general interests of the Province, without occasioning the discords, jealousies and other evils that arise from the present appropriation of them. It was agreed to sustain the overture, and in consideration of the advanced period of the sessions, to defer the consideration of it till another Synod.

TORONTO, 1850, p. 13.—The Synod called for overtures on the Clergy Reserves, when there were read, the overture deferred by last Synod for the consideration of this present Synod; also, an overture from several members of the Court, calling on the Synod to conjoin the consideration of the Clergy Reserves with that of the Rectories, and for the Synod to petition the Legislature for the abolition of both Rectories and Reserves. The Synod took up the consideration of the two overtures conjointly.

Dr. Burns was heard in behalf of the overtures, and submitted a motion, which was seconded by Mr. Rintoul.

Mr. McMurray, seconded by Mr. Ferrier, moved an amendment, to the following tenor:—

That, inasmuch as this Synod has declared, in the resolutions of 1848, that, as a Church, it has relieved itself from any ecclesiastical connection with the Clergy Reserve Fund; and, inasmuch as the question of the Clergy Reserves and Rectories involves the discussion of political questions now agitating the public mind in this Province—this Synod, as a Court of Christ, now met to deliberate on spiritual matters, dismiss this *questio vexata*, convinced that any further discussion of the question in this Synod

would necessarily involve this Church in all the evils of a political controversy.

Dr. Willis also moved an amendment, which was seconded by Mr. McDowell.

After lengthened discussion, it was agreed to refer the original motion and the amendment of Dr. Willis to the following committee, viz.:—Dr. Burns, Dr. Willis, Mr. Gordon, Mr. Roger, Mr. Smith, ministers; Mr. Davidson, Mr. Heron, elders; with instructions to prepare a draft of a motion, to be submitted to the Synod on Monday next, and discussed and decided on with Mr. McMurray's amendment.

P. 20.—Dr. Burns, in name of the committee for drafting a motion respecting the Clergy Reserves and Rectories, produced a draft, and moved, seconded by Mr. Smith, that it be adopted as the deliverance of Synod. The draft is as follows:—

The Synod, taking into consideration the manifold evils, both religious and social, which have resulted from the Clergy Reserve system in the Province—the glaring injustice, as well as impolicy, of an attempt to set up an exclusive Ecclesiastical Establishment, by means of Patented and Endowed Rectories—as also the iniquitous manner in which these Rectories were constituted, without the knowledge and against the mind of the Province at large—resolve to memorialise the Government and the Legislature of Canada, to the effect, that they will be pleased to adopt immediate measures for the appropriation of the Lands, at present held as Clergy Reserves and Rectory Endowments, to the purposes of Education.

The Synod would also desire, that in making such new appropriation, Academies, as well as Common Schools, may be included, and that in both, the Word of God shall be distinctly recognised as the basis, and as the guardian of education.

The Synod further recommend that similar memorials, or petitions, shall be presented by all the congregations under their charge; and they appoint a committee to draft said Memorial, to present it to the Executive and Legislature and to co-operate with other bodies in watching the progress of any public measures that may be devised for the successful prosecution of the great object

of such memorial, and to report to next meeting of Synod. Committee—Dr; Burns, convener; Mr. Gale, Mr. Esson, Mr. Boyd of Markham, Mr. Wightman, ministers; Messrs. Osborne, McLellan and Heron, elders.

The amendment of Mr. McMurray, submitted at a former Session, was read, and after discussion, on the calling of the Roll, there voted for the motion, 24; for the amendment, 2; 16 having declined to vote. The motion was accordingly declared to be carried, and the Synod resolved in terms thereof, to petition the Legislature.

From this deliverance Mr. McMurray and Mr. Weylie dissented, for reasons to be afterwards given in.

KINGSTON, 1859. p. 22.—The Report of the Committee on the Clergy Reserves and Rectories, was called for, and given in by Dr. Burns, who read the same. It was moved and seconded,

That the Report be received and adopted—that the committee be re-appointed with additional names; and that they be instructed to adopt active and energetic measures for bringing the sentiments and feelings of the Church to bear on the Provincial and Imperial Legislatures, and that they otherwise act in the premises according to the terms of the resolution of last year.

The following amendment was proposed by the Rev. John McMurray, seconded by Mr. James Breakenridge:

That inasmuch as the subject of the Clergy Reserves and Rectories is a political question, it would be unwise in this Church, *as a Church*, to take any step in the matter, thus mixing itself up with the party politics now agitating the public mind of the Province.

The Roll was called and votes marked, when forty votes for Dr. Burns' motion, and two for Mr. McMurrays' amendment. Dr. Burns' motion was declared to be carried, and the Synod resolved accordingly.

KINGSTON, 1852, p. 10.—The Synod called for the Report of the Committee on the Clergy Reserves and Rectories. Dr. Burns the convener of the committee, verbally reported that circumstances had prevented any meeting of the committee.

The Synod re-appointed the committee, Dr. Burns convener, with power to add to their number, with instructions to embrace any opportunity, that might present itself, of advancing the important object for which the committee was at first appointed, and report at next meeting of Synod.

HAMILTON, 1853, p. 20.—The Synod then called for the Report of the Committee on the Clergy Reserves. The Report was given in by Dr. Burns, convener. On motion made and seconded:

The Synod sustains the Report of the committee and re-appoint the same with instructions to watch the action of the Legislature with regard to the appropriation of the Reserves, and to take such steps as they may see fit to secure that these Reserves shall not be appropriated to the endowment of Churches, or to any object which would tend to perpetuate the evils which have flowed from their application to Ecclesiastical purposes.

TORONTO, 1854, p. 17.—The Synod called for the Report of the Committee on the Rectories and Clergy Reserves. The Report was given in by Dr. Burns, convener of the committee. On motion made and seconded, it was, without a vote, agreed to sustain the Report, and authorise the Moderator and Clerk to memorialize the Legislature in terms of the Report, in favor of a bill for the entire secularization of the Clergy Reserves.

TORONTO, 1854—*pro re natæ.*—The Synod on motion made and seconded, adopted a petition to the Legislature on the subject of the Clergy Reserves Bill, now before the Legislative assembly, praying for the secularization of the Reserves, but expressing the sentiment of the Synod as opposed to the principle of commutation as recognized in the Bill, and also to the participation of Roman Catholics in the fund.

MONTREAL, 1855, p. 23.—The Committee on the Clergy Reserves gave in a Report. The Synod agreed to receive the Report and to express their strong condemnation of the Act by which the Reserves have been nominally secularized, while all the evils flowing from the previous system have been perpetuated and confirmed.

CHAPTER XVI.

Book of Procedure.—Model Trust Deed.

1.—*Committee appointed on Procedure.*

Cobourg, 1845, p. 49.—The Synod had transmitted, through the Committee of Bills and Overtures, an overture for an enactment on the mode of conducting Calls. It was agreed to refer the matter to the Commission, with instructions to them to prepare the draft of an Act on the subject.

Hamilton, 1846, p. 85.—The Synod heard an interim Report from Mr. Smellie, in behalf of a committee on the subject of calls and constitutions, and a code of discipline. The Synod sustained the overture and the Report of the committee, and appointed Mr. Smellie, convener; the Moderator, Mr. Stark, Mr. Cheyne, ministers;—Mr. Ewen, Mr. Milne, Mr. Davidson, elders; a committee to prepare a draft of regulations on the order, discipline, and government of the Church.

Kingston, 1847, p. 37.—Mr. Smellie, in behalf of the committee, reported progress on the Code of Discipline.

The Synod re-appointed the committee, with instructions to them to prosecute the object of their appointment with despatch, and specially to submit, according to the instructions of the Synod last year, a draft of regulations on the respective duties of Elders and Deacons.

Toronto, 1850, p. 8.—The Synod took up an overture from the Presbytery of Kingston, overturing the Synod to take the subject of a Book of Discipline into their early consideration, and take measures for the speedy preparation of such a book.

Mr. Gordon was heard on the subject of the overture. After deliberation, the Synod agreed to refer the overture to the following committee, viz.:—Mr. Smellie, Mr. Gordon, Dr. Willis,

Dr. Burns, Mr. Lowry, ministers; Mr. Davidson, Mr. Blain, Mr. McLellan, elders; with instructions to give the same their mature consideration, and report on Tuesday next.

1860, p. 23.—The Report of the Committee on the Book of Discipline was received and sustained, and after deliberation, the Synod agreed.—

That the committee be re-appointed, that they should meet at an early day and agree on a plan of a Book, and distribute the different sections or parts of it amongst themselves, or allot them to other members of the Synod, that they may be filled up, and the whole combined into one book, for being submitted to the next meeting of Synod.

1852, p. 12.—The Synod took up an overture from the Presbytery of Montreal, on the subject of a Book of Discipline. At the same time the Synod called for the Report of the committee appointed to prepare such book. No report was given.

The Synod, impressed with a sense of the importance of having such a Directory, appointed Dr. Willis, in connection with Mr. Smellie, to prepare such a book, to be submitted to the Synod at its next meeting.

HAMILTON, 1853, p. 12.—The Synod then called for the Report of the committee appointed to compile a Book of Discipline, for the guidance of the office-bearers and members of the Church. An interim report was given by Dr. Willis.—After lengthened deliberation, the Synod, on motion made and seconded resolved.—

That the committee be re-appointed, with the addition of Messrs. Irvine and Lowry, and that they be instructed to give instant attention to the matter, and report progress to the ensuing Commission.—The Committee now consist of Dr. Willis, Mr. Smellie, Mr. Irvine, and Mr. Lowry. Dr. Willis and Mr. Smellie, joint conveners.

2.—*MS. of Book, presented and recommitted.*

TORONTO, 1854, p. 10.—The Synod called for the Report of the Committee charged with the preparation of a Book of Discipline. A Report was given in by Mr. Smellie in behalf of the committee.

On motion made and seconded, it was resolved to receive the report of the committee, to recommit the manuscript submitted to the Synod, to the committee for further revision, with instructions to have it without delay printed and sent down for the examination of Presbyteries and members of Synod.

MONTREAL, 1855, p. 17.—The Synod then called for the Report of the Committee on the Preparation of a Book of Discipline, which was given in by Mr. Smellie, convener of the committee. On motion made, and seconded, it was resolved to receive the Report; express the thanks of the Synod to Mr. Smellie for his diligence in the preparation of a Book of Discipline; and appoint a committee to consider the draft submitted, and to report with regard to the printing of it to a future Diet of Synod. The committee to consist of Prof. Young, Mr. Gregg, and Mr. D. Fraser,—Mr. Gregg, convener.

1855, p. 21.—The committee, which had been appointed at a previous Diet, to examine the manuscript of the Book of Discipline, prepared by the committee, of which Mr. Smellie was convener, gave in a Report to the following effect:—

3.—*Committee to prepare a Manual of Discipline.*

The committee appointed to examine the manuscript presented by Mr. Smellie, beg to Report to the Synod that the convener of the committee has perused the manuscript; recommend that the work should be published by the author, and that the Synod, while not responsible for its contents, should give it a general approval, as a work calculated to be very useful to ministers, office-bearers, and members of the Church. But inasmuch as this work does not meet the requirements of the Synod, that a small committee be appointed to prepare a Tract or Manual of Discipline, for the guidance of Church Courts, and of Church business in general, to be printed and sent down to Presbyteries before the first of January next, that the Presbyteries may carefully revise it, and report to next Synod.

The Report was received, and Mr. Gregg, the Moderator, and Clerk of Synod was appointed a committee in terms of the Report. Mr. Gregg, convener.

London, 1856, p. 19.—On Tuesday morning the Synod called for the Report of the Committee on the Book of Discipline. The same was given in by Mr. Gregg, Convener, and read. There were read also, Reports from the several Presbyteries on the draft which had been published in the *Record*.—On motion made and seconded it was unanimously *Resolved*.—

That the thanks of the Synod be given to the committee; but that the Synod do not deem it expedient to sanction any manual; but that a judicial committee of Synod be appointed, consisting of Messrs. Gregg, Smellie, Reid, and Kemp, ministers; and Messrs. Court and Ferrier, elders, to whom the whole matter is referred.

Kingston, 1859, p. 15.—The Report of the Judicial Committee was called for and given in by Mr. Kemp, convener,—when it was on motion made and seconded, agreed,

"That the Synod receive the Report, and re-appoint the committee with directions to prepare a digest of the laws and practice of the Church, to be compiled from the minutes of past Synods, and to report to next meeting of Synod with the view of publishing such digest as an appendix to the Minutes of Synod for 1858.

In 1859, a Report was made by this committee recommending that a digest of the minutes which had been prepared by Mr. Kemp should be published. Mr. Kemp offering to undertake the work without involving the Synod either in its expense or responsibility for its accuracy.

In regard to a book of procedure and discipline it was also thought desirable to leave it to private action in the meantime.

(The results of the above recommendation, has been the publication of the present volume. Ed.)

4.—*Model Trust Deed.*

Cobourg, 1845, p. 44.—The Synod had transmitted to them an overture for the preparation of a Model Trust Deed for the guidance of congregations in taking conveyance of real property for ecclesiastical purposes, and holding the same. The Synod adopted the overture, and appointed Mr. Bayne, Mr. Boyd, Mr. Bonar, ministers; and Mr. Redpath, and Mr. Embleton, elders, a committee to draw up a statement of principles which should be

embodied in Trust Deeds, and to prepare a draft of a Model Deed that may be recommended to congregations;—the committee to report on Tuesday morning.

1845, p. 54.—The Synod called for the Report of the committee on the preparation of a Model Trust Deed, and the same was given in and sustained; and the Synod, in conformity with the recommendation thereof, agreed to refer the matter to the Commission, with instructions to them to consider the provisions of the Model Trust Deed of the Free Church of Scotland, and prepare, with the assistance of a competent Lawyer, a draft of a Deed, to be circulated when prepared throughout the Church, and submitted to the next meeting of Synod.

Toronto, 1845, MS. Minutes of Commission, page 55.—The Commission referred the preparation of a Model Trust Deed to a committee with authority to consult counsel and to associate with them other parties.

Kingston, 1845, MS. Minutes of Commission, page 65.—Mr. Gale, convener of the committee on the Model Trust Deed for congregations and the Deed for College property reported progress and were enjoined to use diligence to have the same presented at next meeting.

Hamilton, 1846, M. S. Minutes of Commission, page 75.—Mr. Gale laid before the Commission a draft of a Model Trust Deed prepared by legal gentleman. It was agreed to defer consideration of it till next meeting.

Toronto, 1846, M. S. Minutes of Commission page 77.—The Commission read the draft of a Model Trust Deed. The draft was recommitted with amendments to the committee with a request to print and circulate an abstract of the same among the ministers of the Church with instructions to Presbyteries to report their views on it to the convener on or before May next.

P. 79—Mr. Gale reported that the Model Deed had been submitted to counsel but had not been returned. The Commission considering the desirableness of despatch in this matter enjoined the committee to use all diligence to have the same completed, printed and circulated.

HAMILTON, 1846, p. 69.—The Synod called for the Report of the committee of the Commission on a Model Trust Deed. Mr. Gale was heard on the same at great length, and read copious extracts from a draft which the committee had prepared, when, after deliberation, the Synod unanimously agreed to record their approbation of the diligence of the committee, and of the convener in particular; and the Synod, approving of the leading features of the draft, re-appointed the committee—Mr. Gale, convener, Mr. Stark, Mr. Bayne, and Mr. Cheyne, ministers, and Mr. McMillan and Mr. Kyle, elders, with authority to them to revise the draft under the direction of competent legal counsel, and print it when so revised, and transmit copies to every minister of the Church, with the view of its being submitted to the consideration of Presbyteries and Sessions, and to be finally judged of at the next ordinary meeting of Synod; and the Synod farther agreed that the draft, when revised, may be used by any congregation that may be required to take immediate conveyance of Church property.

KINGSTON, 1847, p. 9.—Mr. Gale, in behalf of the Committee on the Model Trust Deed, reported that the copy of a Model Trust Deed was still in the hands of legal Counsel, to whom it had been referred. The Synod reappointed the committee, with instructions to hasten the finishing of the draft and issuing the same.

1848, p. 23.—Dr. Burns gave in a report on the subject of Deeds for Church property. The Synod received and approved of the same and the committee was continued with instructions to ascertain the cases in which the tenure of Church property is uncertain and to take such action in the matter in concurrence with the representatives of congregations as they may deem expedient.

1848, p. 27.—Mr. Gale in behalf of the committee on the Model Trust Deed made a verbal report and submitted a copy of the printed draft of a Deed which has already been circulated for the information of the Church generally, he also submitted a letter from Alexander McDonald Esq. Barrister at law, explaining clauses second and tenth of said Draft.*

* This Trust Deed has been used by several congregations but its length is a great objection. It is felt to be cumbersome in practice and costly in registration. Copies of it may be obtained from the agent of the Church.

The Synod considered the Report and deeming the explanation of Mr. McDonald to be satisfactory approved of the draft generally as a well digested and suitable model, and agreed to recommend it as such to congregations of this Church; it being left to the Commission to take measures for having it thrown off in proper form and sold at a reasonable price for the use of congregations. Thanks were recorded to Mr. McDonald.

TORONTO, 1848.—MS. Minutes of Commission page 89.—The Clerk called the attention of the Commissions to the printing of the Model Deed as enjoined by the Synod, and the mode of giving publicity to the opinion of Mr. McDonald, Barrister respecting it and a committee was appointed to attend to this matter.

TORONTO, 1848, p. 14.—An overture respecting the property of some congregations which is not protected by proper deeds was received and considered. A committee was appointed to collect information and obtain legal advice in the matter as they may see fit and report at an early day.

CHAPTER XVII.

LOYAL ADDRESSES

1.—*To the Queen.—on the Russian war.*

TORONTO, 1854, p. 23.—On motion made and seconded, it was unanimously agreed—

To appoint a committee to draw up a Loyal Address to Her Majesty with reference to the present position of the British Empire: the committee to consist of Dr. Willis, convener, Prof. Young, Dr. Bayne, Mr. Irvine, Mr. Heron and Mr. Shaw.

The address drawn up by the committee was in the following terms:—

To the Queen's Most Excellent Magesty.

MAY IT PLEASE YOUR MAJESTY,—

We, your Majesty's loyal and dutiful subjects, the ministers and elders of the Presbyterian Church of Canada, in Synod assembled, beg leave to approach the throne, to express our firm attachment to your Majesty and to the British Government.

It is our pride to cherish, in these transatlantic parts of your Majesty's dominions, the name of Britons, and we appreciate it as a signal of Providential blessing, of which every day is only illustrating the value, to dwell in a territory protected by your Majesty's sceptre, sacred to freedom, and participating in the benefits of British law and order.

At a time when our beloved country is involved in the calamities of war, in protection of European rights, and in asserting great principles of the law of nations, we feel it peculiarly incumbent upon us to proffer to your Majesty the assurance of our unfaltering fidelity to the constitution we live under, and to assure your Majesty of our constant prayers to the great Ruler over all, that the present struggle may be brought to a prosperous issue, as well as conducted in that spirit of regard to the laws of humanity and honour, which has reflected a lustre, heretofore, on the British arms, and may give a fresh proof to the world, that the power of Britain is founded on a love of righteousness, and used for the furtherance of the world's peace.

That it may please the Great God of Heaven and Earth, to bless your Majesty, and your Majesty's Royal Consort, and all the members of the Royal Family, with every temporal and spiritual blessing, and to protect and favour your Majesty's fleets aud armies, is the prayer—may it please your Majesty—of your Majesty's loyal and dutiful subjects.

Signed in the name of the ministers and elders of the Presbyterian Church in Canada.

HENRY GORDON, *Moderator.*

2.—*To the Queen,— on the Peace.*

KINGSTON, 1857. p. 20.—The committee appointedto draft an Address to Her Majesty the Queen, reported draft of the Address. The same was read, amended, and approved, and ordered to be

written out, and signed by the Moderator and Clerk of Synod, in order to be transmitted to Her Majesty. The Address is in the following terms, viz :—

To the Queen's Most Excellent Majesty.

MAY IT PLEASE YOUR MAJESTY,

We the ministers and elders of the Synod of the Presbyterian Church of Canada, in Synod assembled, beg leave to present to your Majesty the assurance of our most dutiful and loyal attachment to Your Majesty's person and Government. More especially we beg to congratulate Your Majesty, and Your Majesty's Royal Consort, on the late auspicious birth of an infant Princess,—an event not more fraught with joy to the maternal heart of our Sovereign, than hailed by an attached nation as an additional pledge from Providence for the continuance of the dynasty, which now holds the sceptre of the British Empire.

We congratulate Your Majesty, and Your Majesty's Government on the successful termination of the late war,—and that on terms which we would fondly hope shall be of happy influence on the world's civilization, and favourable to the diffusion of civil and religious liberty.

Nor can we omit to recognize in the proposed alliance of Your Majesty's Royal House with a leading Protestant Dynasty another matter of congratulation, as affording, under Divine Providence, a further guarantee for the consolidation of European peace.

That it may please Almighty God long to preserve Your Majesty's life and health, and that He may bless Your Majesty, Your Royal Consort, and all the members of the Royal Family, with all temporal and spiritual blessings, is the prayer of, may it please Your Majesty.

Your Majesty's faithful and dutiful subjects, the ministers and elders of the Synod of the Presbyterian Church of Canada.

GEORGE SMELLIE, *Moderator.*

3.—*To the Prince of Wales.*

HAMILTON, 1860, p. 29.—Dr. Willis reported draft of address to His Royal Highness, the Prince of Wales. The same was read,

and approved, and ordered to be signed in the name of the Synod, by the Moderator and Clerk, and to be presented by the same, with Principal Willis, and such other members of Synod as might happen to be present. The following is the address—

To His Royal Highness, Albert Edward, Prince of Wales.

We, the ministers and elders of the Synod of the Presbyterian Church of Canada, in Synod assembled, beg leave most respectfully to offer to your Royal Highness, our cordial salutations, and those of the Church which we represent, and to tender the assurance of our hearty attachment, in common with all loyal Britons, to the person and throne of our Sovereign. Occupied as we are in the wide field of this Church's operations, both in Eastern and Western Canada, in the duties of the Pastoral care, and meeting from time to time as Church judicatories for the discussion of matters of importance affecting the order and government of the Church, we recognize the duty of joining with our other inculcations of Christian truth, the obligation on all to respect those who are in authority over us; and we appreciate gratefully the protection which, under the shield of the British Constitution, is secured to us in the exercise of our social rights, and liberty of Christian profession. This Synod hails your Royal Highness in your visit to these parts of the American continent, recognizing in you the representative of a Sovereign, who no less by her example of domestic virtue, than by her mild and prudent exercise of her Queenly prerogatives, has secured the hearty homage of her subjects, and the universal respect of the civilized world.

Permit us only to add our best wishes for the protection of your Royal Highness in your journeying by sea and land, and to assure your Royal Highness of our continued prayers, as a portion of the religious community, for a family and dynasty, associated in our minds with the preservation of whatever is dear to us as Britons and as Protestants.

W. B. Clarke, *Moderator.*
Wm. Reid, *Clerk.*

—*The Prince's Answer.*

The address of the Synod to His Royal Highness the Prince of Wales was presented at Toronto, on Saturday, 8th September, by

a number of ministers and elders. In the absence of the Moderator, the Clerk of Synod read the address. The Rev. Principal Willis read an address from the Senate of Knox College. His Royal Highness read the following reply :—

GENTLEMEN,—Among the characteristics of our Parent Land and of this important Colony is the perfect freedom of religious creeds. I recognize in your position the assertion of this right, associated with the doctrines of that Church which has long guided the people of Scotland.

I thank you for your address, and for your prayers, offered in behalf of the Queen—my mother—and myself.

In the absence of the Moderator of Synod, Principal Willis was requested to remain in the reception room until the proceedings of the levee were at an end.

On the afternoon of Tuesday, 11th Sept., His Royal Highness, accompanied by the Governor General, the Duke of Newcastle, General Bruce, and others of the suite, paid a short visit to Knox College. The College address having been already presented, Principal Willis read a brief sketch of the history and results of Knox College. After inscribing his name in the Visitor's Register, His Royal Highness, with his party, departed.—A donation of $400. was afterwards sent by His Royal Highness, to the College, and has been funded for a scholarship, to be called after the Prince of Wales.

4.—*To the Governor General.*

KINGSTON, 1844, p. 10.—The draft of an address to his Excellency the Governor-General was submitted and revised, and the Moderator was authorised to have the same engrossed, to sign it in name of the Synod, and transmit it to His Excellency.

CHAPTER XVIII.

Miscellaneous Orders and Decisions.

1.—*Address to Congregations.*

Kinston, 1844, p. 10.—Mr Bayne, on behalf of the committee, submitted an outline of an address to congregations: the same was approved of in substance, and he was requested to fill it up and to submit it to the Commission, that they may revise and print the same for general circulation.

2.—*Order to print Abstract of Minutes.*

Cobourg, 1845, p. 48—On motion made and seconded, the Synod agree that a full abstract of the minutes of the present sessions of Synod shall be printed, as well also as an abstract of the minutes of the sessions at Kingston and Toronto respectively,—the whole to be prefaced by a historical statement of the causes and attendant circumstances of the separation from the Synod that is connected with the Scottish Establishment. The Synod appointed the following committee for preparing this publication, viz., the Moderator and Clerk, Mr. Gale, Mr. Esson, Mr. Stark, ministers, and Messrs. Westland and Embleton, elders; the publication to be charged at a small price to cover expenses. An order to print the minutes of 1844–5–6 will also be found, 1846, p. 83.

3.—*Order to print certain Reports.*

Toronto, 1859, p. 7.—On motion made and seconded, it was agreed that the Reports of the College Committee, the Committee on Foreign Missions, Home Missions, and the Widows' Fund, be printed and circulated twenty-four hours before the said Reports are laid before the Synod for discussion, and that a committee be appointed to consider what may be done in the matter this year.

4.—*Order for Condensed Presbytery Reports.*

Hamilton, 1853, p. 13.—Thereafter, the Synod took up an overture from certain members of Synod, in regard to the prepar-

ation of condensed Presbyterial Reports of all cases of license, ordination, induction, deposition, and death of ministers within the bounds of the several Presbyteries, during each year; said Reports to be appended to the minutes of Synod. Mr. Gregg was heard in support of the overture. Whereupon on motion made and seconded, it was resolved to adopt the overture, and instruct Presbytery Clerks accordingly.

5.—*Registration of Baptisms, Marriages and Burials.*

TORONTO, 1848, p. 24.—The Committee on the Provincial Statute respecting the Registration of Baptisms, Marriages and Burials, gave in a report and the same was received and adopted, and the Synod in conformity with its recommendations gave the following deliverance.—

That so far as the Bill refers to the Registration of Marriages, its requirements ought to be complied with by the ministers of this Synod.

That its enactments in reference to the Registration of Baptisms and Funerals are not applicable to the ministers of this Church, inasmuch as they are not "authorised by law to Baptize or perform the Funeral Service," nor can they consistently with their principles recognize the right of the Legislature to grant authority to Baptize or perform any other proper ministerial function.

TORONTO, 1854, p. 8.—The Synod then took up an overture from the Presbytery of Toronto with reference to the provisions of the Act requiring ministers to make yearly returns of baptisms, marriages and funerals. The overture was read, and Mr. Lowry was heard in regard to it.

P. 15.—It was unanimously agreed to approve of the overture, and to appoint a committee to draft a Petition to the Legislature, praying for the repeal or alteration of the Act which requires ministers to make returns of baptisms, marriages and deaths.

LONDON, 1856, p. 14.—The Committee on the Registration of Births, Marriages, &c., presented a report to the effect, that according to the instructions of the Synod, petitions on the subject had been presented to the Provincial Legislature; but no measure had

been introduced into Parliament. The Synod sustained the report, and re-appointed the committee, instructing them to watch over the matter.

(An Act of a liberal and upon the whole satisfactory kind has since been passed.)

—Registers in Canada East.

KINGSTON, 1852 p. 18.—An application from the Presbytery of Montreal, was then taken up requesting the authority of the Synod to seek a special Act from the Legislature in regard to the keeping of Registers in Canada East. The Synod directed the Presbytery of Montreal to mature the draft of an act on this subject, to be submitted to the Commission of Synod, authorising the Commission, at the same time, to sanction the application to the Legislature, by the Presbytery of Montreal, if they shall see cause.

6.—*Weekly Newspaper.*

TORONTO, 1854, p. 19.—The Synod then proceeded to take up an overture from the Presbytery of London on the subject of the establishment of a Weekly Newspaper. The overture was read, and Mr. King and others were heard in support of it. The Synod adopted the following deliverance, viz :—

The Synod, while not prepared to take any action as a Synod in the establishment of a Weekly Paper of the character referred to in the overture, is yet deeply sensible of the importance of such a Paper, and would rejoice to see it in vigorous and successful operation.

7.—*Tract on the Eldership.*

MONTREAL, 1855, p. 24.—An Overture on the subject of the publication of a Tract or Treatise on the Eldership, was brought before the Synod. Mr. Court was heard in favour of the Overture. The Synod agreed to refer the matter to the Committee on Colportage and Publication.

8.—*Congregational and Ministerial Libraries.*

MONTREAL, 1855, p. 24.—An overture on the establishment of Congregational Libraries was taken up. The Synod approved

the subject, and referred it to the Committee on Publication and Colportage.

An overture on the subject of the desirableness of obtaining Theological Works, on reasonable terms, for Ministers' Libraries, was brought in by the elders attending the Synod. The following were appointed a committee to give their attention to the matter, and take such steps as they may deem best for carrying out the object of the overture, viz: Messrs. Court, Redpath, Rowan, with Rev. Messrs. Fraser and Inglis. Mr. Court, convener.

9.—*Cheap Publication Scheme.*

TORONTO, 1844, p. 25.—The Synod agreed to recommend to the members and adherents of the Church, the Cheap publication Scheme of the Free Church of Scotland, and authorise the Commission to be afterwards named, to appoint agencies for said scheme in the principal towns of the Province, and to notify the same through the *Record.*

10.—*Monument to John Knox.*

HAMILTON, 1846, p. 69.—The subject of a monument to John Knox, on the site of the house which was inhabited by him when minister of Edinburgh, was brought before the Synod by Dr. Burns, and Mr. Stark of Dundas and Ancaster, who had been named by the committee of erection as corresponding members for Canada. The monument is intended to consist of a building comprising three Churches, with a massive tower in the centre; and the cost of erection is estimated at from £15,000 to £20,000, the foundation stone having been laid on the 18th of May last, the third anniversary of the great Disruption in the Church of Scotland. The Synod did, and hereby do, unanimously and cordially approve of the measure, and recommend it to the liberal patronage of the members and friends of this Church; and with the view of obtaining subscriptions, the Synod associate with the above brethren the following members, with powers to add to their number, and with liberty to avail themselves of the services of such as may be friendly to the object, though not office-bearers of this

Church:—The Moderator, Mr. Gale, Hamilton; Mr. Boyd, Prescott; Mr. Clugston, Quebec; Mr. Alexander, Cobourg; Mr. Leishman, Montreal; Mr. Roger, Peterboro'; Mr. Reid, Grafton; —Messrs. James F. Westland, Toronto: John Fraser, London; John Burns, Esquesing; Andrew Milne, Cobourg; James Gibb, Quebec; John Redpath, Montreal, Rev. Dr. Burns, convener.

11.—*Separate Schools, C. W.*

LONDON, 1856, p. 15.—The subject of Separate Schools was brought before the Synod, by an overture from the Presbytery of Cobourg. The following deliverance moved by the Rev. S. C. Fraser, seconded by Mr. Mitchell was unanimously agreed to:—

The Synod having considered the overture against Separate Schools, agreed to approve the same, and express the strong views which they entertain adverse to the continuance of such Institutions. Further, the Synod agree to petition the Legislature against the Separate Schools, and to recommend to their congregations throughout the bounds to take similar action. Mr. McPherson, Mr. Smith, Mr. Ferrier, and Mr. Cowan, were appointed a committee to draft a petition on the subject.

12.—*Religious Instruction in Common Schools. C. W.*

TORONTO, 1859, p. 27.—The Synod took up a communication addressed to the Moderator by Dr. Ryerson, Chief Superintendent of Education for Canada West. The communication was read, and referred to a committee.

P. 37. The committee appointed to consider the communication from Dr. Ryerson, Chief Superintendent of Education in Canada West, presented a Report. The Synod sustained the same and adopted the following minute, viz:—

The Synod having had under consideration a letter from the Rev. Dr. Ryerson, Superintendent of Public Education, Canada West, on the subject of Christian instruction in Common Schools, regard such communication as partaking of the nature of a private document, and therefore not calling for special consideration at their hands. The Synod would, however, refer to their previous action on the subject of Separate Schools, in June, 1856, in which

they express strong views adverse to the continuance of such schools instituted for sectarian ends. In regard to other aspects of this question, the Synod appoint a committee to watch over any legislation that may be proposed during the next session of the Legislature in regard to education, seeing that it be based on Scriptural principles.

13.—*Recognition of God in the Season of the Year.*

HAMILTON, 1860, p. 10.—On motion of Principal Willis, the following resolution was unanimously adopted, viz:

That the Synod recognizing the great goodness of God in the season of the year, recommend to ministers and congregations to bear the subject in remembrance in public and in private prayer, and authorise the Moderator to appoint a day, as far as possible in concert with other Churches, or with the community at large, if invited by the authorities of the land, for special acknowledgment of the Father of Mercies in crowning the year, as we humbly hope it may please Him, with His goodness.

(The sixth day of December, was, by public proclamation and on the call of the moderator, held as a Day of Thanksgiving. Ed.)

CHAPTER XIX.

STATISTICS OF THE CHURCH.

1—*General instructions.*

HAMILTON, 1846, p. 81.—And farther resolved: That it be an instruction to Presbyteries to call for an annual statement from each of the congregations within their bounds, of the number of members and adherents connected therewith; of all their receipts and disbursements on behalf of the Gospel ministry, including the sustentation of their minister; of all collections for missionary purposes, buildings, &c., according to a schedule to be furnished for that purpose by the Sustentation Board and that the Clerks of

Presbyteries transmit the same to the Synod Clerk and the Secretary of the Sustentation Board in sufficient time each year to be laid before the meeting of Synod for their information.

KINGSTON, 1847, p. 38.—Mr. Redpath, on behalf of the Committee on the Synod Fund, reported that an abstract of the returns from congregations to queries issued by direction of the Synod at the XIV. session of 1846, had not yet been completed, as answers had not yet been received from a considerable number of congregations.—Mr. Redpath also submitted a resolution on the subject.

The report was sustained, and the resolution adopted. It is as follows:—

That the Synod express regret that so many congregations appear to have failed in replying to queries ordered by the Synod—that it be an instruction to the Sessions of such congregations as have failed in so doing, to send replies to the Clerk of Synod without delay—that a committee, to be hereafter nominated, shall be charged with completing the abstract and circulating it throughout the Church, and that, in the event of its being stated in the same that any congregation has not made a return, it shall be the duty of the Presbytery to which such congregation belongs, to make inquiry respecting the omission, and provide that a return be obtained and transmitted to the Clerk without delay.

And further, that Presbyteries be instructed to direct their attention to the abstract when the same shall be published, and, in the event of its appearing that anything in the returns call for animadversion, to deal faithfully and affectionately with congregations in such matters as they may see fit.

And further that it be the duty of the committee to obtain full reports on congregational statistics at least a month before next ordinary meeting of the Synod so that the same shall be reported to the Synod.

TORONTO, 1848, p. 15.—Mr. Cheyne, Mr. McMillan, ministers, Mr. Simpson, elder, were appointed a Committee on Statistics with instructions to obtain returns from all the congregations, and prepare a schedule, to report on Wednesday afternoon.

P.27—Mr. Cheyne in behalf of the Committee on Statistical Returns reported that they thad been unable to complete a schedule

on account of the want of returns from many congregations. The Synod sustained the report and agreed to enjoin as is hereby done that all Sessions which have not furnished returns to the queries contained in the Ecclesiastical and Missionary Record for June last shall do so without delay and transmit the answers to Mr. Gray, Norval, or to the Clerk of Synod. And Mr. Gray (convener) Mr. Rintoul, ministers, Mr. Simpson, elder, are appointed a committee to arrange the answers in a schedule and publish the same in the Record, or in such manner as they may see fit.

TORONTO, 1849, p. 14. —It was agreed, that the Committee on Congregational Statistics, for 1848, be authorised to receive and arrange those for the present year. The committee, with an addition of new members, to be constituted thus:—Mr. Gray, convener, Mr. Cheyne, Mr. McMillan, ministers; Mr. Crichton and Mr. Ferrier, elders; and it was ordered, that all such returns be handed to the convener of the committee, without delay, that a report may be prepared, and presented at a subsequent session.

P. 24 The Committee reported and their Report was sustained and published

TORNOTO, 1850, p. 17. —On motion made and seconded, it was agreed, that the Statistical Returns be examined by a committee, consisting of the Clerks of the several Presbyteries, Mr. Wightman convener. The committee to report on Wednesday.

P. 25.—Mr. Wightman, on behalf of the Committee on Statistical Returns, gave in a Report which was read and sustained, and it was ageed in terms of its recommendation.—

That a schedule of the returns be printed in tne *Record*, under the direction of Mr. Burns, Agent, and that the alterations proposed in the heads for future returns be adopted.

KINGSTON, 1851, p. 20. —The Synod sustained the Report, of the Committee on Statistics and in accordance with its recommendation enjoined ministers and congregations from whom no returns have been received, to forward such returns without, delay in order that a complete statistical table may be published in the *Record*.

KINGSTON, 1852, p. 22.—The Committee on Statistics gave in the following Report, which was adopted by the Synod, and ordered

to be handed over to Mr. Burns. to be published in the *Record*, along with the Statistical Table :—

The Synod's Committee on Statistics, &c., beg leave to report, that they have received and examined Presbyterial returns from all the Presbyteries, in regard to which, severally, they offer the following remarks: —

Hamilton.—The Report seems to be carefully and accurately compiled. Contributions to all the schemes of the Church seem to be made by the congregations generally. In the congrega tions of Wellington Square and Fergus, the average attendance on worship is less than the number of Church members. In the case of Saltfleet, the minister's stipend is inadequate (£59). In the case of four others the amount of stipend paid does not reach the minimum fixed by Synod.

London.—Contributions to all the schemes not quite so general among the congregations of this Presbytery. Five congregations have failed to report, viz: Buxton, Chatham, St. Thomas, N. Easthope, Stratford and Blenheim. The last, however, has only been settled five months. In case of four congregations reported, the stipend falls below the minimum. Bayfield calls for notice, £22, so also Ingersoll, £60, Williams, £87.

Toronto.—Contributions as is in last. No report from four congregations, viz: Barrie and Innisfil, Chinguacousy, Brock, Union and Norval. Stipend under the minimum in the congregations of Caledon, (£60) Acton, (£90) Markham, (£71). In Markham the Report says, members 102, families 60, average attendance 30.

Cobourg.—Full and accurate Report. Contributions as in last. In case of the congregation of Baltimore, &c., the minister's stipend is marked only £89.

Kingston.—Reports accurate and careful. No return from Gananoque congregation. In case of Huntingdon and Tyendinaga, the stipend is below the minimum, £65.

Brockville.—Full and accurate Report. The contributions to the scheme of the Church are not so generally attended to (only one for the College, viz: from Prescott) by this Presbytery. In two congregations the stipend is less than the minimum, viz: Prescott, (£75) South Gower (£80).

Perth.—Full and accurate Report. Contributions to all the schemes general. No returns presented from the congregations of Osgoode, from the vacant charges of Dalhousie and Bristol. In four congregations the stipend is less than the minimum, viz:—Wakefield, (£75) McNab, (£79) Pembroke (£69) Goulburn). (£91.)

Montreal.—The return is incomplete. So far as can be ascertained the contributions to all the schemes are general. Five congregations, viz: Indian Lands, Cornwall, Lingwick, Quebec, Inverness, seem to have made no Report at all. From others the Reports are imperfect. Every stipend reported but one, is less than the minimum fixed by Synod. The whole Report requires investigation and explanation.

Your committee would beg leave to suggest to the Synod the propriety of changing the designation of one of the columns "*Heads of Families*" into "*Families*," and to add one column to contain the number of cases of discipline.

The following motion, in regard to the Report, was adopted, viz:

The Report of the Committee on Statistics having been read, and it being very apparent that many irregularities have been committed by congregations, in the way of not contributing, or not contributing sufficiently, to the Schemes of the Church, and it being evident also that many ministers have received stipends much below the minimum recognised by the Synod—Presbyteries are hereby instructed to deal with defaulting congregations as they may deem fit; and it is enjoined that Presbyteries should prepare a list of such congregations as shall continue to neglect their duty, to be submitted to the Synod for their consideration.

HAMILTON, 1853, p. 21.—The Committee on Statistical Returns gave in a Report which was read. On motion made and seconded, it was agreed to sustain the Report, and print in the Record such portions of it as may be of interest. The Synod regret to find that a large number of congregations have neglected to send in their statistical returns, and direct Presbyteries to obtain such reports as soon as possible, that they may be forwarded and printed in the *Record*.

The Synod also regret to find that so many congregations have neglected to contribute to the various schemes and objects of the

Church; enjoin Presbyteries closely to watch over the financial state of their congregations, and obtain quarterly returns of the contributions for all ecclesiastical purposes made in each congregation; and further, earnestly call the attention of Presbyteries to the instructions already given in regard to contributions to the various schemes of the Church,

TORONTO, 1854, p. 17.—The Synod then called for the Report of the Committee on Statistics, which was given by Rev. S. C. Fraser, convener. The Synod agreed to sustain the Report, and ordered it to be printed in the *Record*, together with the statistical returns themselves, and further, renew the injunction to Presbyteries to deal with congregations neglecting the stated collections, as they may see fit, and on the first meeting of Presbytery after each collection, to inquire of each member whether the collection has been made or not.

The Synod appointed a committee or revise the schedule annually sent down to Presbyteries and congregations, with the view of making it more perfect.

MONTREAL, 1855, p. 20 —The Committee on the Statistical Returns gave in a Report and on motion made and seconded it was agreed:

That the Report be received, and the Synod record its thanks to the convener, Rev. S. C. Fraser, for the excellent tables which he has so carefully prepared, the Synod ordered the Report to be printed in the columns of the *Record*, empower the Synod Clerk to correspond with ministers who have neglected to forward Returns, and enjoin Presbyteries to see to the preparation of Reports for the future, by all the congregations within their bounds.

2—*Standing Committee appointed.*

LONDON, 1856, p.19.—The Report of the Committee on Statistics was called for, and was given by Rev. S. C. Fraser, convener. The following motion was unanimously agreed to, viz:—

That the Synod receive the Report, and record their thanks to the convener, for his diligence in presenting a summary of the statistics of the Church;—instruct the Clerk to have the Report and

Statistical Returns inserted in the *Record*, bound up in the printed minutes, and otherwise circulated, In accordance with the recommendations of the committee, the Synod appoint a standing Committee on Statistics, with power to make alterations, in the form of returns, and to correspond with Presbyteries and Congregations; and order the Returns to be made up to the 1st May, and forwarded to the convener of the committee, so as to be presented in a printed form to the Synod, at the commencement of its annual meeting.

KINGSTON, 1857, p. 28.—The Synod afterwards called for the Report of the Committee on Statistics. The same was given in and read by Mr. S. C. Fraser, convener. From the Report it appeared that there were now 124 ministers, and upwards of 14,000 communicants. A considerable number of congregations and amongst these some large ones had failed to send any return. The amount reported as contributed for ecclesiastical purposes was £37,000.

It was agreed to receive and sustain the Report and return thanks of the Synod to the convener. It was also resolved, that Mr. Fraser's expenses should be paid out of the Synod Fund.—The Committee on Statistics was re-appointed.

HAMILTON, 1858, p. 22.—The Report of the Committee on Statistics was called for, and was given in by Mr. Laing, convener. On motion made and seconded, it was agreed to receive and sustain the Report and tender thanks to the convener for the diligence and care he has shown in discharging the duty devolved upon him; the Synod further agreed to the suggestions contained in the Report, and ordered the statistical schedule with the Report to be printed in the *Record*, and appended to the minutes of Synod; the Synod further re-appointed the committee, instructing them to prepare the statistical return in time to be laid before next Synod at the commencement of its session.

TORONTO, 1859, p. 37.—Mr. John Gray gave in a carefully prepared Report on Statistics. It was agreed to receive the Report.

It was moved and seconded, that the financial and statistical year terminate on 31st March, and that Presbyteries be enjoined to see that the returns are forwarded in due time.

It was moved in amendment, that the time of returning the satistics remains as at present, and that Presbyteries be enjoined to see that returns are made by congregations under their care, and by the Presbytery Clerks, and to report diligence in the matter to the Synod.

The amendement was, on a division, adopted as the deliverance of the Synod. The Synod re-appointed the committee on Statistics. Mr. Gray, convener.

HAMILTON, 1860, p.23.—The Synod called for the Report of the Committee on Statistics. The same was given in and read by Mr. John Gray.

On motion made and seconded, it was agreed to receive the Report, approve generally of the recommendations of the committee, and tender to the convener the thanks of the Synod, for the elaborate Report and schedule which he had prepared. The committee on Statistics was re-appointed. Mr. Gray, convener.

The Synod also took up an overture from the Presbytery of Cobourg on the subject of the Statistical Returns. The overture was read, and Mr. Laing heard in support of it. After deliberation, the Synod agreed to adopt the recommendations of the overture. These are the following, viz;—

1. That the ecclesiastical year of congregations, Presbyteries, and Synod be counted from one common time.

2. That the contributions of congregations for the various Synodical Funds, and the College Fund, be entered on the books of the Agent of the Church under the head of their respective Presbyteries, and that the Financial Statement to be submitted in printed form at the second session of each Synod, be a transcript of the record thus made up.

3. That the statistics proper, the stipends of ministers, the collections for congregational purposes, and the collections for the Presbytery's Home Mission Fund, and the value of Church property be given in to the Presbyteries of the bounds, as a separate return, and by the Presbytery be transmitted to the Committee on Statistics.

4. That the defaulting congregations being reported by the Synod shall be regularly dealt with by the Prebyteries.

3.—*Synod Roll for* 1860.

Presbytery of Cobourg.

Ministers.	*Elders.*	*Congregations.*
James Douglass		South Cavan and Millbrook.
John M. Roger	William Tully	Peterboro.
Thomas Alexander	Andrew Runciman	Percy and Seymour.
John W. Smith	Wm. Glover	Grafton and Vernonville.
Wm. J. McKenzie	William Mann	Baltimore and Coldsprings.
Francis Andrews	Thomas Davidson	Keene and Westwood.
John Smith	William Bigham	Bowmanville and Enniskillen.
William C. Windell		Cartwright and Ballyduff.
John Laing	Walter Riddel	Cobourg.
William Blain	Robert Thompson	Springville.
James Bowie, P. C.	Alexander Fraser	Norwood and Hastings.
Peter Duncan	A. C. Singleton	Colborne and Brighton.
Peter M. Diarmid	William Isaac	Bowmanton and Alnwick.

Presbytery of Kingston.

Henry Gordon		Gananoque.
William McLaren	John Keith	Belleville.
Peter Gray	A. Stewart	Kingston, Chalmers Church.
Andrew Wilson	J. McLaughlin	Kingston, Brock Street Church.
James Hume		Melrose and Roslin.
R. C. Swinton	S. Anderson	Picton and Demorestville.
David Wishart		Madoc.
Thomas S. Chambers	A. MacalisterP. C.	Storrington.

Presbytery of Brockville.

William Smart		Without charge.
Robert Boyd, D. D	Joseph Reid	Prescott.
William Lochead	Thomas Duncan	Gloucester and North Gower.
James K. Smith, A.M. P.C.	Sheriff Sherwood	Brockville.
Andrew Melville	William Elliott	Edwardsburgh and Spencerville.
Archibald Crawford	Peter Ewing	West Port.
J. Charles Quin	Walter Ker	Kemptville.
D. E. Montgomery, A. M.	Andrew Carson	South Gower and Mountain.
Robert McKenzie	George McNish	Yonge and Lyn.
Nathaniel Patterson	John Muir	Mirrickville and Burritt's Rapids.
Archibald Lees, A. M.	James Forsyth	North Augusta & Farmersville.

Presbytery of Ottawa.

James Geggie	Wm. Cuthbertson	Dalhousie.
Thomas Wardrope	John Durie	Ottawa.
Simon C. Fraser, A. M. P. C.	John Forest	McNab.
John McKinnon	Robert Kennedy	Beckwith and Goulburn.
James B. Duncan	Francis Hall	Perth.
John L. Gourlay, A.M.	Thomas Robertson	Aylmer and Nepean.
David Wardrope	W. Cuthbertson	Bristol, C. E.
Henry McMeekin, A. M.	Wm. Bell	Pembroke.
James Whyte		Osgoode.
William McKenzie	Mr. Yule	Ramsay.
John McEwen	Wm. Lough	Cumberland and Thurso.
William Lochead	W. McKenzie	Renfrew.
Vacant	Wm. Pritchard	Wakefield.

Presbytery of Montreal.

Archibald Henderson, A. M.		St. Andrews, C. E.
William McAlister		Metis, C. E.
W. B. Clark	W. Peebles	Quebec, C. E.

Ministers.	*Elders.*	*Congregations.*
Thomas Henry		Lachute, C. E.
Daniel Gordon		Indian Lands, Athol, C. W.
A. F. Kemp, P. C.	Wm. Rowan	St. Gabriel Street, Montreal, C. E.
Wm. Scott		St. Sylvester, C. E.
Ewan McLean		Winslow, C. E.
Duncan Cameron	Donald McDonald	Lochiel, C. W.
James McConechy		Leeds, C. E.
Hugh Campbell		Cornwall, C. W.
John Anderson		Lancaster, C. W.
John Crombie, A.M.	Wm. Henry	Inverness, C. E.
Peter Currie	Anthony Philip	Vankleck Hill, C. W.
Alexander Young		English River and Durham, C. E.
Alexander Allan		St. Eustache, &c. C. E.
John Milloy		Lingwick, C. E.
Adam F. McQueen		Kenyon, C. W.
John McKay		Richmond, C. E.
Donald H. McVicar	John Redpath	Coté Street, Montreal, C. E.
James Thom, B. A.		Williamsburgh, C. W.
James Greenfield		Martintown, &c. C. W.
Daniel Paterson, A. M.		St. Andrews, C. E.
Alexander Matheson		Osnabruck, C. W.
Walter Coulthard		St. Louis and Valleyfield, C. E.
Vacant		Winchester, C. W.
Vacant		Laguerre, C. E.

Stations, Farnham Centre and West, C. E. Alexandria, C. W. Kennebec, C. E.

Presbytery of Hamilton.

George Cheyne, A. M.	George Young	Saltfleet & Binbrook.
M. Y. Stark		Dundas.
George Smellie	Alex. D. Ferrier	Fergus.
Alexander McLean, A. M.	Walter Macfarlane	Cumminsville & Nairn.
Duncan McRuar	Geo. Cuthbertson	Ayr.
James Black	Alexander Mitchell	Caledonia, &c.
Andrew J. Macaulay	Richard Moffat	Nassagaweya.
Robert Irvine, D. D.	Robert Kelly	Hamilton, Knox's Church.
David Inglis	Adam Cook	Hamilton, McNab Street Church.
Robert F. Burns	James Dougan	St. Catherines.
John Gillespie	William Waldie	Blenheim.
Alexander McLean	Alex. McKenzie	East Puslinch.
James Middlemiss	William Gibbon	Elora.
William Craigie	Thomas M. England	Port Dover and Simcoe.
Andrew McLean	A. C. Geikie	West Puslinch.
George Cuthbertson		Woolwich.
John McRobie	I. Horne	Walpole and Jarvis.
John G. Murray	Robert Brown	Grimsby.
Alexander Grant		Sydenham, 2nd Con.
James Cameron		Sullivan and Glenelg.
William Park		Durham, C. W.
William Millican	Alexander Dyce	Garafraxa.
James Boyd	John McRae	Wellesley.
John McMechan		Berlin.
Donald McLean		Mount Forest.
J. Rennie	Salmon Minor	Dunnville.
J. McCuaig	Peter Christie	Niagara and Port Dalhousie.
Vacant	Morris C. Lutz	Galt.
Vacant		Paris.
Vacant	Alexander Emslie	Guelph.
Vacant	Hugh Thomson	Waterdown & Wellington Square.
Vacant		Allansville.
Vacant		Owen Sound, Chalmers' Church.
Vacant	James Boyd	Brantford.
Vacant	John Dickie	Doon and New Hope.

Presbytery of Toronto.

Robert Burns, D. D.		Knox College, Toronto.
Michael Willis, D. D.		Knox College, do.
James Harris		Without Charge, do.
Alexander Topp, A. M.	John McMurrich	Knox Church, do.

Ministers.	*Elders.*	*Congregations.*
Willliam Reid, A. M.	Toronto, Clerk of Synod and General Agent of Church.	
A. T. Holmes	James Nesbit	Brampton.
Thomas Wightman	Gavin Allan	Innisfil, Barrie and Essa.
John McTavish	Arch. Gillies	Thorah and Eldon.
John McLachlan	D. Kennedy	Acton.
William Gregg, A. M. P. C.	John Rogers	Cooke's Church, Toronto.
George P. Young		Knox College.
James Nisbet	D. Ewan	Oakville and Dundas Street.
Robert Ure	Ephraim Steen	Streetsville.
John Gray	R. Hopkin	Orillia and Oro.
Joseph Alexander, A. M.	Donald Elder	Union and Norval.
James Adams		King.
Thos. Sharp	Andrew Barclay	Ashburn and Utica.
John Black	D. McLellan	Red River.
James A. Thomson		Erin and Caledon West.
James Mitchell		Milton and Boston Church.
James Stewart		Oro (Gaelic).
George Craw		Medonte and Flos.
Julius Straus		Markham.
D. H. Fletcher	William Clark, Sen.	Scarborough.
R. Jamieson	Wm. D. Stark	York Mills and Fisherville.
Vacant	Wm. Foster	Collingwood.
Vacant	William Heron	Whitby.
Vacant		West Gwillimbury and Bradford.
Vacant		Brock and Reach.

Presbytery of London.

James Findlay		Mitchell.
Donald McKenzie	Donald Campbell	Zorra.
Duncan McMillan	Archibald Paterson	Aldborough.
Thomas McPherson	William Dunn	Stratford.
Daniel Allan		North Easthope.
William Meldrum	Wm. McKenzie	Harrington.
William Graham	James Kerr	Egmondville.
John Fraser	Thomas Paterson	Thamesford.
Wm. R. Sutherland	George Tait	Ekfrid and Mosa.
Angus McColl		Chatham.
Lachlan McPherson	Donald Fraser	Williams.
John Scott	William Clark	London.
David Walker	Archibald Young	Port Sarnia.
William Troup		Plympton.
William King	George Thompson	Buxton.
John Ross	George Walker	Brucefield.
Duncan McDiarmid	George Gunn	Chalmers' Church, Woodstock.
James W. Chestnut	Dougald Ferguson	Mandawmin & Enniskillen.
Andrew Tolmie		Blandford and Innerkip.
William Doak	Andrew Smith	Avon C'h.—Downie & Carlingford.
James Ferguson	Duncan McBean	Lobo and Caradoc.
John Stewart		Kincardine.
Wm. T. McMullen		Knox's Church, Woodstock.
John McMillan	Wm. Lynn	Fingal.
William Forrest	Duncan McKinlay	Ridgetown.
David Beattie		St. Mary's.
James Blount		Bosanquet.
Arch. McDiarmid	Donald McMillan	Wallacetown & Duff's Ch. Dunwich.
Alexander D. McDonald	William Murray	Clinton.
Archibald Currie		Blythe, Manchester and Hullet.
George Bremner		Paisley.
Alexander McKay		South Bruce and Greenock.
John Straith	Alexander Gordon	Ingersoll.
D. Beattie	M. Reid	Mornington.
Vacant	John Laing	Tilbury East.
Vacant,	D. McLellan	St. Thomas, and Port Stanley.
Vacant,		Beachville.
Vacant	F. McKenzie	Moore.

Stations.—Mornington, Amherstburgh, Southampton and Port Elgin, Belmont and Yarmouth, Chalmers Church, Dunwich, Wardsville and Newburgh, Wallaceburgh, Maidstone and Mersea, Vienna and Port Burwell, Westminster and Frampton, Elma, Mornington Line, Culross and Carrick, Grey and Wallace, Wawanosh and Kinloss, Ashfield and Huron, Tara and West Arran.

4.—*Moderators and number of Ministers and Elders on Synod Roll and at its Meetings from* 1844 *to* 1860.

* CITY.	MODERATORS.	TEXT OF SERMS.	YEAR.	†No. of Min. On Roll.	Present.	
					Min.	Elds.
K	Rev. M. Y. Stark.....	.....	1844	23	19	5
T	" M. Y. Stark.....	Deut. 4, 7-9. ..	1844	32	23	12
C	" R. Burns, D. D... ..	Col. 1, 18.	1845	33	20	10
H	" J. Bayne, D. D.....	Col. 2, 16.	1846	47	35	26
K	" J. M. Roger, A. M...	1 Cor. 3, 2	1847	54	27	13
T	" Don. McKenzie.....	2 Cor. 5, 20....	1848	58	39	20
T	" M. Willis, D. D	Matth. 28, 18-20	1849	60	44	22
T	" Wm. Reid, A.M.	1 Sam. 4, 10...	1850	65	43	24
K	" R. Boyd, D. D.....	Gal. 6, 6.....	1851	73	46	30
K	" Thos. Wightman....	Heb. 13, 1.....	1852	81	50	26
H	" Alex. Gale, A.M.....	Rev. 1, 13.....	1853	87	65	47
T	" Henry Gordon.....	Josh. 13, 1.....	1854	92	71	39
M	" Thos. Lowry.....	Isah. 40, 9.....	1855	105	63	30
L	" Geo. Cheyne, A.M...	Luke 17, 5	1856	110	78	51
K	" Geo. Smellie.	Isah. 25, 1-3...	1857	124	87	45
H	" Thos. Wardrope.....	1 Cor. 1, 21. ..	1858	131	106	66
T	" Geo. P. Young.....	2 Cor. 3, 18....	1859	143	108	55
H	" W. B. Clark.....	.....	1860	151	111	68

* Initial Letters of Kingston, Toronto, Cobourg, Hamilton, Montreal and London.

† There ought to be the same number of Elders on the roll as Ministers.

5.—*Personal Statistics of Presbyteries for* 1860.

Name of Presbytery.	Settled Charges.	Ministers.	Alumni of Knox College.	Elders.	Deacons.	Families.	Communicant.	Average Attendance at Church.	Vacancies.	Mission Stations.	Manses.
London,.....	40	35	18	190	19	3800	4300	9000	5	19	10
Hamilton,.....	35	28	12	175	28	3700	5345	9500	7	7	8
Montreal,.....	28	25	11	147	55	2684	3050	7400	3	4	15
Toronto, ...	25	25	6	161	23	2712	3500	6300	5	14	10
Ottawa,.....	14	13	9	65	7	1266	2000	3000	1	1	4
Cobourg,.....	13	13	7	77	35	1606	2300	3250	.....	2	5
Brockville, ...	11	11	2	43	6	693	950	2000	.....	1	1
Kingston, ...	9	8	5	41	3	953	956	2000	1	3	.....
Totals,.....	175	158	70	899	176	17414	22301	42450	22	51	53

6.—*Financial Statistics of Presbyteries for* 1860.

Presbytery.	Stipend.	Arrears of Stipend.	Knox College.	French Canadian Mission.	Buxton Mission and Synod.	Foreign Missions.	Ministers Widows, and Orphans.	Home Missions.	Other Contri.bu-tions.	Total Contribu-tions.	Value of Church Property	Debt on Church Property.
	$ c.	$ c.	$ c.	$ c.	$ c.	$ c.	$ c.	$ c.	$ c.	$ c.	$	$ c.
Montreal,..	14986 00	1004 71	857 13	196 03	218 57	115 32	200 77	467 00	5391 23	22432 05	102680	13555 00
Ottawa, ..	4210 00	176 00	210 79	97 05	78 02½	73 44	48 00	105 02	542 58	5365 90	10340	1044 03
Brockville	4858 76	321 00	111 08	60 44	57 70	54 15	72 55	79 23	1827 00	7120 91	24300	1293 35
Kingston,	5281 00	457 62	337 35	37 93	35 17	19 55	65 47	269 00	4088 16	10133 63	42500	7150 00
Cobourg,..	7580 00	1834 67	350 90	91 40	157 37	90 81	85 48½	296 34	2118 37	10770 67	49200	9694 00
Toronto, .	9590 00	913 57	1236 52	171 05	157 12	122 13	155 75	740 24	9955 18	22127 99	85032	22952 10
Hamilton.	19371 65	1184 99	1156 32	338 22	253 42	216 95	258 49	255 60	12306 88	34167 59	132610	42601 00
London ..	13965 87	3382 74	788 69	211 24	197 22½	156 69	158 86	504 05	11213 66	27196 28	45030	4457 00
Totals,..	79843 28	9275 30	5048 78	1204 36	1154 60	849 04	1045 37½	2726 48	47444 06	139315 02	490292	101742 48

7.—*Personal Statistics.—Comparative Statement from* 1849 *to* 1860.

Year.	Ministers.	Elders.	Deacons.	Families	Communicants.	Average Attendance.	Students in Knox's College.*	Students Licensed.
1860	158	899	176	17414	22501	42450	37	6
1859	143	585	341	15601	16485	35000	25	15
1858	131	563	282	12085	15957	32853	35	4
1857	124	570	259	11243	14901	32000	45	7
1856	110	530	234	10220	14622	28000	46	9
1855	105	472	229	9563	12191	27341	40	2
1854	92	438	233	9000	11683	26505	40	5
1853	87	350	228	7582	10036	25860	34	11
1852	81	386	174	7280	10000	22050	22	2
1851	73	349	185	6955	9883	20262	20	7
1850	65	198	120	....	6763	15625	32	5
1849	60	172	82	....	4974	13258	43	10

* The total number of Students who matriculated in Knox College from 1845 to 1860 is 534, each student on an average matriculating 4 years, and the total number licensed within the same period by all the Presbyteries of the Church is 97.

8.—*Financial Statistics.—Comparative Statement from* 1849 *to* 1860.

YEAR.	Stipend.	Arrears of Stipend	Knox College	French Canadian Mission.	Buxton Mission and Synod.	Foreign Missions.	Ministers, Widows, and Orphans.	Home Missions.	Other Contributions.	Total Contributions.	Value of Church Property.	Debt on Church Property.
	$	$	$	$	$	$	$	$	$	$	$	$
1860	79843	9275	5049	1204	1154	849	1045	2725	47444	139315	490292	101742
1859	64857	9281	5168	1130	1332	954	958	2568	55459	132426	460000	74224
1858	59934	....	3372	1090	1873	1305	830	1997	62967	133358	410000	51846
1857	56640	....	4156	1684	1396	2488	1236	662	79886	148148	390000	74316
1856	55212	....	5136	1820	1296	2364	1426	3168	49930	120352	350000	68204
1855	45878	....	3360	1782	1230	2022	1393	3062	40451	99178	240000	39408
1854	40991	....	6138	1597	1863	2377	1634	2379	23939	80918	.....	.....
1853	33351	....	1679	1286	1024	1172	1641	2245	21879	61658	.....	.....
1852	26154	....	2703	875	669	823	7932	2664	18365	60190	.....	.....
1851	24324	....	3565	892	415	1154	....	2112	13549	46011	.....	.....
1850	18782	....	4635	1009	353	715	....	248	.....	25743	.....	.....
1849	17640	....	1484	827	399	555	....	224	.....	21130	.....	.....

*** For Statistics of Sabbath Schools, see page 376.

APPENDIX.

Ecclesiastical Forms and Procedure.

A

Acts passed by the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland from 1831 to 1844.

In 1840.—It was enacted that no Minister or member of any Church under the jurisdiction of the Synod should proceed to collect funds from the public for the erection of Churches, until they had first obtained permission from their respective Presbyteries; and that accounts of all monies so collected together with a statement of their expenditure be submitted to the Presbytery. This act was ordered to be read from the pulpits of all the Churches.

In 1842.—An Act was passed enjoining Presbyteries at their first ordinary meeting after the meeting of the Synod to appoint one or two of their members as Visitors of the congregations within their respective bounds, who should address the people upon their duties, meet Sessions with Deacons and Trustees or Managers and inspect their records, enquiring generally as to the discharge of duties by members and office-bearers; also to ascertain the state of Sabbath-schools and Bible-classes and other modes of pastoral agency; also the amount of contributions for missions and that Statistical Schedules were properly filled up; also to give counsel on any matter that might be referred to them and in conjunction with the members to prepare a report on the state of religion in each congregation to be submitted to the Presbytery and by them sent up to the Synod along with a deliverance upon the same.

At a subsequent session it was resolved that Visitors be instructed to use their utmost exertions to stir up the congregations they visit so that every member may be induced to contribute liberally towards a general Synodical fund for the support of the Gospel to be applied in aid of weak congregations and that they shall forward to the Home Mission Committee statements of the religious destitution which they may observe.

In 1843.—The Synod discerned in regard to certain civil suits by Mr. Colquhoun of Dummer and Otonabee against certain members of his Church in a case of discipline against him, as follows—" The Synod having considered the reference from the Presbytery of Kingston in regard to the civil suits instituted and prosecuted by Mr. Colquhoun against certain members of his congregations and the admission judicially made by him in regard to the same, and duly recorded, find that Mr. Colquhoun has, in disregard of the Laws of the Church, his own solemn vows and the special admonition addressed to him by the Presbytery, in terms of the deliverance of the Synod at its last session, persisted in carrying into the civil courts a suit against several members of his congregation founded on a complaint against him referred by them to the Presbytery for investigation by them. The Synod, therefore in view of the whole case confirm the sentence of the Presbytery of Kingston dissolving the connection between Mr. Colquhoun and the congregation of Dummer and

Otonabee, ordain him to be admonished by the Moderator from the chair, continue his suspension from the exercise of the ministry, until the Presbytery of Kingston or any other Presbytery shall have satisfactory evidence of his penitence, and instruct the Presbytery to deal with him towards that end as they shall see meet.

In 1843.—The following resolutions were adopted anent the independence of the Church Courts.

The Report of the Committee on the Reference from the Presbytery of Kingston anent Courts of Law calling for official papers from the Church Courts having been called for was given in and read by Mr. Gale. The said Report was received sustained and in terms thereof the Synod resolved.—

1. That the attention of Presbyteries and other judicatories of the Church ought to be directed to the Laws of the Church respecting the commencing and conducting of processes against ministers and members of the Church, which laws require that all caution and tenderness be exercised in the admitting of charges, so that all irrelevant matters be excluded, and the influence of levity and uncharitableness in accusers carefully guarded against.

2. That there seems ample ground for believing that if such processes are commenced and carried on in accordance witn the spirit of the Form of Process and the Laws of the Church connected therewith the Courts of the Church are not liable to be interfered with by the Civil Courts of the Country.

3. That while carefully confining themselves within their proper spiritual sphere of action, and faithfully discharging their important functions, in maintaining the purity of the Church in the exercise of those disciplinary powers which have been committed to the Church by her divine and only Head and King, Ecclesiastical judicatories are under the most solemn obligations to proceed with supreme regard to His laws and authority, and to the purity and well-being of His Church, and in no degree to compromise the integrity and independence of their spiritual jurisdiction in any measure, whatever troubles may arise to them in the maintenance of the same.

(While the Acts and Proceedings of the Synod of the Presbyterian Church in Canada, in connection with the Church of Scotland from 1831 to 1844 ought to be regarded as pertaining to the Presbyterian Church of Canada in so far as they may not be repealed by subsequent-legislation or rendered nugatory by the position which our Church now occupies, yet it does not appear that, on looking over those Acts, any of them are applicable to us excepting those which have been recited. Ed.)

B.

Church Discipline.—Form of Process.

We can do little more at this time than refer to the sources of information on this important subject. Many forms of Process for disciplinary purposes have been framed and adopted by the Presbyterian Churches of Europe and America but these although differing in detail are yet identical in the general principles upon which they are founded.

In the year 1707 the Church of Scotland adopted, after much labour and care, a Form of Process which continues to be its directory in

cases of discipline down to this day. In its main particulars it is also followed by the Free Church of Scotland and generally by other Presbyterian bodies who have not framed special forms for themselves. This form is well worth the attention of ministers and elders; it clearly and, upon the whole, wisely sets down the principles which pertain to discipline and the proper methods of Ecclesiastical procedure. It may be found in the "Compendium of the Laws of the Church of Scotland" by Stewart of Pardovan Part 1 edition 1830 page 141, also in the "Acts of the General Assembly of the Church of Scotland 1638-1842", by the Church Law Society page 404, and in an accessible book entitled "A copious and Comprehensive Summary of the Laws and Regulations of the Church of Scotland from 1560 to 1850"; published at Aberdeen 1853, page 154.

This Form of Process has evidently been the model upon which the Forms of four of the American Presbyterian Churches which we have consulted has been framed. The best and oldest of these is that of the Old School Presbyterian Church amended and ratified in the year 1821. It is published by the Board of Publication Philadelphia and can easily be procured by booksellers in this country.

"Hill's Practice of the several Judicatories of the Church of Scotland" contains also excellent directions for the conducting of the Discipline of the Church, and should be in the library of every minister.

The more recent and in many respect excellent work of Forbes, entitled "Digest of Rules and Procedure in the Inferior Courts of the Free Church of Scotland" contains many suggestions applicable to the disestablished state of the Church of much value.

By far the most clear, concise and yet comprehensive statement of the nature, objects and methods of Discipline may however be found in the book styled, "Rules and Forms of Procedure in the Church Courts of the United Presbyterian Church" adopted *ad interim*, by the Synod of that Church in the year 1848. At page 104 of the edition of 1848 the Grounds, Subjects and Ends of Discipline are admirably stated and the different kinds of Church Censures are carefully defined. We know of no better cautions and counsels on this most difficult and delicate department of ministerial duty than those which are contained in the sixth chapter of this Book.

The cautions against officiously intermeddling with matters that are purely civil or prying into the family concerns or private conduct of individuals,—against interfering in personal quarrels or seeking out secret wickedness—are very necessary to be attended to.

It states the ends contemplated by Church discipline to be the maintenance of the Church's purity, respect for the authority of the Word of God, and the spiritual benefit of Church members. It is not of the nature of a penance or a punishment but an ordinance appointed by Christ and blessed by the Holy Spirit for the growth in grace and edification of the Church.

It wisely says that much of the Discipline of the Church may be exercised by ministers and elders in the way of private dealing and admonition.

When however a process becomes necessary it counsels that great caution should be used in every step of the case. Private dealing and investigation should at all times precede public process, but when public process is inevitable then the sins or offences charged should be clearly

stated with the circumstances of time and place together with the names of accuser and witnesses.

The party accused should be formally cited to appear before the Church Court at least ten days before the trial of the case. Usually this citation may be personally by an elder or the minister but it is better that in all cases it should be by written summons under the hand of the Session Clerk. A copy of the accusation with a specification of the evidence should accompany the citation.

Form of Citation of a person accused.

By order of the Session of you Mr. are hereby summoned, (at the instance of C. D.) to appear before said Session and answer to the charge herewith presented, at on the day of at o'clock

(Place and Date.) ——————Session Clerk.

A similar citation may be used for witnesses merely adding the object for which they are summoned. According to the Scotch Process, if the first citation be disregarded the party is cited a second and a third time, a reasonable time intervening between each, but in the later forms of process a second citation has been regarded as sufficient, with certification that if the party does not then appear, the case will proceed in his absence. Until however our Church has adopted some rule on this point, it may be well for Sessions and Presbyteries to adhere to the old practice. A party under discipline is usually, in accordance with Matt. 5, 23, debarred from the Lord's Supper while the case is pending, when the offence, if proved, would infer suspension or deprivation.

It is very necessary that ministers and elders should in all cases of discipline act with perfect judicial impartiality and calmness—should resist the temptation to which they are often in such circumstances exposed, to become personally interested or involved, to lose their tempers, or to appear to act from the impulses of feeling. Any weaknesses of these kinds, will destroy the gracious ends of Church discipline. While too it is right and necessary that they be faithful stewards of the mystery of God, still, too open an ear for scandals or too zealous an enquiry into or prosecution of offences is to be avoided. For other points reference may be made to the works above enumerated.

Proceedings against Ministers or Elders.

A process against an elder for immorality or heresy may commence in the Session and if necessary may be conducted in the formal method of libel, but before proceeding to deposition the matter should always be referred to the Presbytery.

A process against a minister can only commence in the Presbytery. If he be accused in writing by any person or persons, or if there be a *fama clamosa*, the case must be taken up, but in order to render an offence proper for the cognizance of a judicatory on the ground of common fame the rumour must specify some particular sin or sins; it must be generally, or widely spread; it must not be transient but permanent, and rather gaining strength than declining; and it must be accompanied with strong presumption of truth. Taking up charges on this ground requires great caution and much Christian prudence.

When however a Presbytery finds it necessary to proceed they should appoint two or three of the most judicious of the brethren to make a

precognition of the case. This is done by conference with the person accused and with others from whom correct knowledge of the facts may be obtained. They then make a written report to the Presbytery. If the result of this precognition be that the party accused confesses the sin charged, then the Presbytery without further process proceeds to admonition and censure, but if the accusation be found frivolous or without foundation then the Presbytery dismisses the case with such expression of sympathy for the accused, or with such cautions against any imprudences on his part out of which the *fama* may have risen as they deem fit.

If there appear *prima facie* grounds for process then the Presbytery appoints two or three of its members to prepare a libel, and if there be a party prosecuting then it is signed by him, but where the Presbytery is the libeler, they approve of the libel and cite the accused to appear at a meeting to be held at an interval of at least ten days. The party accused is furnished with a copy of the Libel together with a list of witnesses in the case. At the meeting, the relevancy of the libel is considered, that is, whether the charges it contains be truly subjects for Church discipline or whether regarding them as such, the facts alleged, if proved, would be sufficient to convict the party of the sin or heresy charged. At this stage of the proceedings, in most Churches, the accused is placed at the bar and ceases to exercise his functions as a member of the court; but the Free Church have, a few years ago, appointed that the relevancy of the libel and the propriety of serving it, be considered before the party is placed at the bar. Not until it is found relevant and formally served is the accused placed at the bar but then he is also suspended *ad interim* from the functions of his ministry. The old plan appears preferable, as it is plain that on the question of the relevancy of the libel, the libel itself may be defeated by the vote of the accused if he still retains his judicial functions. No injustice is done by placing him at the bar and allowing him to be heard on the relevancy. It is with us an open question whether at any stage of the proceeding a party shall be suspended from his ministerial as well as his judicial functions. In the Church of Scotland suspension is regarded as penal, and never resorted to without proof of sin, but in most other Churches, Presbyteries have, at their discretion, suspended the party accused from the exercise of his office until the proceedings terminate. The old plan has much in its favour; it seems not just to inflict an act of censure until sin be proved. There may, however, be cases of so aggravated a kind in which such summary proceedings may be necessary, but they are exceedingly rare, nor on their account should the good old maxim, that a man must be held innocent until he be proved guilty, be violated.

Form of a Libel.

Mr. A. B. Minister of the congregation of——under the care of the Presbytery of——You are indicted and accused at the instance of C. Moderator and D. E. and F. Members of the said Presbytery; THAT ALBEIT by the Word of God and the laws of the Canada Presbyterian Church, (here state the denomination of the offence, as drunkenness, &c.) is an offence of a heinous nature unbecoming the character and sacred profession of a minister of the Gospel and severely punishable by the laws and rules of this Church: Yet true it is and of verity that you the said A. B. are guilty of the said offence in so far as on the——day of——one thousand eight hundred and sixty——years, or on one or other of the days of that

month, or of the month preceding or following, you the said A. B. did at (here describe the place and circumstances of the offence); All which or part thereof being confessed by you, or being found proven against you the said A. B. by the said Presbytery of———before which you are to be tried, you the said A. B. ought to be punished according to the rules and discipline of the Church and the usages observed in such cases, for the glory of God, the edification of the Church and to the terror of others holding the same sacred office. Signed at———in name, presence and by appointment of the Presbytery of———this———day of———186— years by

A. B., Moderator.
M. N., Clerk.

As part of the same document their should follow a list of witnesses or of documents to be produced.

Form of Citation.

To A. B:—Take notice that you are summoned to appear before the Presbytery of———, at——and within———, at———o'clock on the———day of———18—, to answer to the libel, a copy of which is prefixed. Served this———day of———18—, by appointment of said Presbytery. M. N. officer, or other.

A similar citation will suit for witnesses, only inserting that they are "summoned to give evidence in the charge now pending against A. B. before this Presbytery."

The Presbytery having declared the Libel relevant then proceed to probation which being concluded the accused is heard in his own defence. According to the ordinary process the Presbytery, when it libels, is put in the awkward position of both prosecutor and judge. This is avoided in the American Churches by the Presbytery appointing one of their number to act as prosecutor, and who in so acting demits his judicial functions for the time. This is a simple remedy for a manifest incongruity which might at once be adopted by us. According to the decision of the Church in 1843, Appendix A. Legal Agents are not allowed to appear for parties libeled; yet it seems as if there might, for the ends of justice, be a modification of this rule and the accused be permitted the assistance of a minister of the Church in conducting his defence. We have known cases in which for the prevention of injustice such aid was manifestly required.

The Scotch verdict of "not proven" is one that in the case of a minister libeled should not be given. To send a minister to his congregation with such a verdict against him would be a serious injury to the Church. The verdict it appears to us should be "guilty" or "not guilty," giving the full benefit of any doubt, to the accused.

If guilty the Presbytery proceed to such censure as the case demands and either suspend for a specified time, or *sine die;* or depose from the office of the Holy Ministry. This is done by the Moderator as follows.

Form of Deposition.

In the name of the Lord Jesus Christ, the Sole King of this Church and by virtue of the power and authority committed by Him to it, I do now solemnly depose you Mr. A. B. Minister of the congregation of——— from the office of the Holy Ministry, prohibiting and discharging you

from exercising the same or any part thereof under the pain of the highest censure of the Church; and I do declare the congregation of ———vacant from and after the day and date of this sentence.

Suspension of a minister in unendowed Churches is necessarily followed by a dissolution of the pastoral tie between him and his congregation. A party deposed can only be reponed by the Supreme Court.

In taking evidence a solemn affirmation of the truth by witnesses is generally deemed sufficient; but if, for the ends of justice, it appear necessary to put a witness on oath the Church has always claimed the right to do so in the due exercise of its disciplinary prerogatives; nor are we aware that this right and usage has ever been called in question by the civil Courts.

Oath or Declaration by a Witness.

I solemnly declare (or I swear by Almighty God as I shall answer to God at the great day of judgment) that I will tell the whole truth and nothing but the truth so far as I know or shall be asked. (The witness in swearing holds up his right hand.)

In some cases an oath of Purgation is taken by a party accused but such a process is open to grave objections and should not be resorted to except under very peculiar circumstances.

C.

Election and Ordination of Elders or Deacons.

Experience has shown that it is commonly not judicious, that elders or deacons should be elected and ordained in Churches over which ministers have not been appointed or during the vacancy of any fixed charge. When however it is deemed expedient in such cases to proceed to the election of elders or deacons in no case should this be done without the express sanction of the Presbytery.

No rule for the election of office-bearers has been adopted by our Church. That practice which congregations have usually adopted should, unless reasons to the contrary can be shown, generally be continued. Different methods of giving effect to the voice of the Church in the election of elders and deacons have been followed, but that which seems most practicable and suitable is the plan of requesting the members of the Church to write the names of the parties they wish to become elders or deacons on a slip of paper with their own signatures; the several slips to be given in to an elder appointed for the purpose. The Session shall thereafter make an enumeration of the votes and, according to the number of office-bearers required, those who have the most votes shall be regarded as duly elected. By this process it will almost always happen that the votes of a Church will cluster round two or three, as it may be, persons suitable for the office.

The persons elected being ascertained and announced the Session shall, if in their judgment they are suitable for the office to which they have been chosen, deal with them as to accepting the same and on obtaining their consent shall proceed to their ordination in the usual form.

An Edict to the following effect shall be read before the congregation on the Sabbath previous to the ordination.

Edict for the Ordination of Elders or Deacons.

Whereas A. B. & C. Members of this Church (*insert their designations and residences*) having been duly elected Elders (or Deacons) of this congregation and having accepted said call, the Session having judged them qualified for the said office agreed to issue their Edict, as they hereby do, giving notice to all persons and especially to the members of this congregation that if any of them have any objections to state why the aforesaid A. B. & C. or any of them should not be ordained to the office of Elders (or Deacons) they may repair to the Session appointed to meet at———on——— the———day of———at———o'clock to state the same, with certification that if no valid objections be then made, the before-mentioned persons will be ordained in this Church on Sabbath the———day of———one thousand eight hundred———

(*Place and date*) Attested by

———*Session Clerk.*

After sermon on the day appointed the minister shall, after stating the facts of the election, call upon the persons elect to answer the questions of the Formula to be found at page 11 title 2 of this Book. These having been satisfactorily answered he shall then by prayer set them apart to the office of Elder (or Deacon) and along with the other members of Session give them the right hand of fellowship declaring them to be Elders (or Deacons) of this Church. The minister shall afterwards give such exhortations to the persons ordained and to the congregation in regard to their reciprocal duties as he may deem meet. At the first meeting of Session thereafter a minute of the ordination shall be recorded and the names of the parties ordained inserted. They are also required to sign the Formula, page 11 title 4, either at the time or to agree to do so when called upon. In some instances elders have been ordained by the laying on of the minister's hands but this is unusual and at page 41 it will be seen that the Synod has enjoined Presbyteries to see that in the meantime elders be ordained in the usual way until some further deliverance be given on the subject.

D.

Deacons.

The Synod has not yet adopted any standing Law for the constitution of Deacons' courts. A prejudice seems to exist in the minds of many ministers and members of the Church against this office, the result of which is that not one half of our congregations have entrusted the management of their pecuniary and secular affairs to these scriptual Office-bearers. Much evil we believe has resulted to the Church from this cause. It is not easy to understand how, upon Presbyterian principles, Churches can be scripturally constituted without Deacons. If we may dispense with ordained Deacons so may we with ordained Elders. The authority for the one office is just as clear and full as that for the other. This the Church has, in the first and second Books of Discipline and in the Form of Church government solemnly acknowledged. At the first inception of our Church in this Province, it was contemplated that the office of Deacon, which had long fallen into disuetude, should be restored in every congregation; for this purpose the regulations about Deacons, at page 43 title 4 were drawn up by the Commission of Synod and subsequently confirmed

by the Synod itself. These are the only rules which our Deacons' Courts have to regulate their constitution and proceedings. For the peace and good order of the Church, we trust that ere long, in this as in other matters, the authority of God's word will every where be acknowledged.

E.

Election of Ministers.

No particular form has been prescribed by the Synod for the election of ministers to vacant congregations, and perhaps it is better that in the peculiar position of the Church in this new country, such proceedings should be conducted by Presbyteries and congregations as wisdom and prudence dictate. All that the Church stipulates for is that full effect shall be given to the voice of the Christian people. Congregations that are vacant most generally meet at the call of the elders, or by consent among themselves, to ascertain whether they are prepared to proceed to the election of a minister. It is desirable that such meetings should be called with caution, and that a minister preside at them. If there appears to be a general desire to obtain the service of some minister whom the congregation have heard preach or with whom they have become acquainted by enquiry and public report; the congregation then petition the Presbytery, and, it may be, send a deputation of their members to the Presbytery, requesting what is technically called a "Moderation in a Call," which simply means, that a minister may be appointed to preside at a meeting for the election and calling of a minister. At this stage of the proceedings it is very necessary that a correct communion roll should be prepared and certified by the Presbytery. This is a matter most carefully attended to in Scotland, England and Ireland, but has been much neglected in this country. The necessity of such a step, especially in the case of fixed charges, will be apparent when there are competing candidates or disputed elections.

If the Presbytery are satisfied that the congregation are ripe for a call, and prepared to provide an adequate stipend for a minister, which should in no case be less than $500.00, they appoint a minister to preach and moderate in a call, or appoint a meeting of Presbytery for the purpose on a day named of which due notice shall be given in the form following.—

Intimation by a Presbytery appointing a Moderation in a Call.

It is hereby intimated in name and by the appointment of the Presbytery of——————that in terms of an application from this congregation, a meeting will be held within this Church on——————the——————day of——————next, at——————o'clock, for the purpose of moderating in a call to a minister. The Rev. A. B. to preach and preside.

(Place and date,)

——————*Presbytery Clerk.*

After sermon, the minister presiding shall announce the purpose of the meeting, and call upon the members to proceed. Some member of the Church may then move that, Mr. A. B., minister or preacher of the Gospel, be elected and called to be pastor of this Church. If this motion be seconded, the minister shall ask, if any one has any other motion to

propose. If there be no other motion, it is usual for the moderator to declare that the person proposed has been duly elected, but sometimes he asks for a shew of hands, or that the congregation stand up to signify their assent to the motion. If there be a competing motion, either for delay in the election, or for another candidate, then the proper procedure is to call the Communion roll, and mark the votes, but frequently the irregular process is taken of asking a show of hands of those present, and in new or partially organized Churches, this plan may be the best possible, but whatever irregularities of this kind may be allowed for the present necessity, it should not be overlooked, that according to the constitution of the Church, only those who are on the communion roll of the congregation have a right to vote in the election of office-bearers. If there be a minority opposing the election, the moderator urges them to fall in with the majority, and unite in the call, but when the minority is large and refuses to do this, the Presbytery must give weight to that circumstance in their consideratian of the Call.

The moderator having declared the minister to be duly elected, he then produces and reads a Call to the following effect.—

Form of a Call to a Minister.

WE the office-bearers, members and adherents, of the congregation at————————desirous of promoting the glory of God and the good of the Church; being destitute of a fixed pastor, and being assured by good information or our own experience, of the ministerial abilities, piety, literature and prudence, as also of the suitableness of the gifts of you Mr. A. B., preacher (or minister) of the Gospel, for this charge, have agreed to invite, call, and entreat, like as we, by these presents, do heartily invite, call, and entreat you to undertake the office of pastor among us, and the oversight of our souls, and further upon your accepting this our Call, we promise you all due respect, encouragement, and subjection in the Lord, and to contribute to your suitable maintenance as God may prosper us.

IN WITNESS whereof we have subscribed these presents at ———— this ———————— day of ———————— one thousand eight hundred and ————————years.

This Call will then be subscribed by the elders, deacons, members, aud adherents. In some cases adherents sign a separate concurrence in the Call, but this practice is falling into disuse, and most generally the whole congregation unite in the Call; members being distinguished from adherents by the letter M after their names.

After the Call is signed, a written guarantee or promise of stipend, is given in to the Presbytery by the Deacon's Court, or by persons appointed by the congregation to do so in their name. If the Presbytery be present it may then sustain the Call, and order it to be forwarded to the Presbytery within whose bounds the minister elect resides, or in the case of a Probationer or minister without charge, directly to himself if within their own bounds. If the Presbytery be not present, then the minister presiding shall by his signature certify the Call and present it at the first meeting of the Presbytery, to be by them proceeded with in the usual form. The Call is however, generally left for a few days in the hands of the elders for further signatures.

F.

Trials for Ordination.

If the person elected be a probationer and accepts the Call then the Presbytery shall appoint him pieces of trial the same as those required by the Act for the licensing of students at page 20 title II of this book. If the Presbytery sustain said trials they then appoint a day on which they shall meet for the ordination, and order that an Edict to the following effect be served upon the congregation two Sabbaths before the day appointed for ordination.

Edict for the Ordination of a Minister.

The Presbytery of————having resolved to proceed to the ordination of Mr. A. B. who was duly called to be minister of this congregation and whose trials were sustained, directed an Edict to be issued in common form; and they did and hereby do issue their Edict giving notice to all persons concerned, and especially to the members of this congregation, that if any of them have any thing to object to the life or doctrine of the said Mr. A. B. they may repair to the Presbytery which is (D. V.) to meet in this place on———day of———next at———o'clock ———with certification that if no objections be offered the Presbytery shall then proceed to the ordination of the said Mr. A. B. to the office of the Holy Ministry and induct him into the pastoral charge of this Church and Congregation.

(*Place and Date*)

————————*Presbytery Clerk.*

The Presbytery generally appoints some minister to serve the Edict but in case this may not be convenient it may be read by any member of the Church or in the event of no Sabbath services intervening it may otherwise be made as extensively known as possible among the congregation.

The Presbytery shall also appoint one of their number to preach and preside at the ordination and another to address the minister and people, or two are appointed for these last duties. On the day of meeting the Edict shall be returned to the Presbytery attested as duly served and is generally again read to the congregation before the proceedings commence.

If objections be offered at this stage, the old rule requires that they be proved *instanter;* but such an arbitrary process could scarcely be followed by us. The Presbytery while dealing with them promptly would still have to act in the circumstances as they deemed best.

After sermon the minister presiding shall narrate the steps taken in the matter and shall call upon the minister elect to answer the questions in the Formula, page 11, title, 2. Satisfactory answers having been given to these questions the Moderator comes down from the pulpit and the Candidate kneeling is by prayer and the laying on of the hands of the Presbytery set apart to the office of the ministry. After which the Moderator declares that in the name and by authority of the Presbytery he admits and inducts him into the pastoral charge of that Church; and, along with the members of Court, gives him the right hand of fellowship; addresses are then delivered to minister and people by the minister or ministers appointed. It is the custom at the conclusion of the service

for the congregation as they retire to shake hands with the minister ordained. The Presbytery then requires the minister either to sign the Formula, page 11, title 1, or to agree to sign it when called upon to do so, his name is then added to the Roll and the proceedings terminate.

In some Churches it is usual at ordinations to appoint a minister to give an address on Presbyterian Church government, but this lengthens the service greatly, in general the discussion of this topic may be left to the discretion of the minister presiding.

G.

Translation.

The process of translation is so well known and so fully described in Hill and Forbes, that it is not necessary to give details here. The only point in regard to which there seems some difference of opinion and practice, is the stage at which the Presbytery puts the Call into the hands of the minister called. Some Presbyteries do this at the meeting at which the Call is first produced; others again place it in his hands at the second meeting, after the other parties are heard, and when he is asked to state his mind regarding the Call; others do not present it to him until the whole case has been heard, and they have agreed to translate. This last process seems to be the most orderly. It is surely not well to put a Call into a minister's hands until he is free to accept of it.

Citation in Cases of Translation.

A Call from the congregation of———— to Mr. C. D. minister of this congregation, having been laid before the Presbytery of———— at their last meeting they have agreed to take the steps usual in such a case, and accordingly hereby summon the Church Session and members of this congregation, to appear at a meeting of the Presbytery to be held at———on the———day of———next at———o'clock that they may give reasons if they have any why Mr. C. D's. translation may not proceed; with certification that if no appearance be made they shall be held as consenting to said translation.

(*Place and Date.*)

————*Presbytery Clerk.*

A copy of the reasons of translation should be sent to the congregation. They afterwards meet and either appoint commissioners to answer the reasons and oppose the translation or they leave the whole matter in the hands of the Presbytery. In the case of a Resignation the Edict, and proceedings are *mutatis mutandis* the same.

Declaration of Pastoral Charge Vacant.

In consequence of the translation (Resignation or death as the case may be) of Mr. C. D. which occurred on the———day of———last the Presbytery of———hereby intimate and declare that the pastoral charge of this congregation is now vacant and further call upon all parties having interest in the same to proceed to fill up the vacancy with all convenient speed, and according to the laws and practice of the Church.

(*Place and Date*)

————*Presbytery Clerk.*

The services at an induction and the Edict used are the same, *mutatis mutandis*, as at an ordination, only that there is no imposition of hands by the Presbytery.

H.

Various Forms.

Certificate of License to a Probationer.

(Place and Date.)

It is hereby certified in name and by authority of the Presbytery of ——that Mr. A. B. having passed the usual course of literature and philosophy and thereafter having attended the course of Theology required by the Synod of this Church, appeared to be taken on trials for License by this Presbytery; that the Presbytery on examination having found him duly qualifed, and the consent of the Synod having been obtained, did take him upon public probationary trials, and on a conjunct view of the whole of said trials declared their satisfaction with the same and agreed that he should be licensed to preach the Gospel. Whereupon on the——day of——in the year one thousand eight hundred and——after the usual questions were put, and having signed (or agreed to sign) the Formula required by the Church, he the said Mr. A. B. was Licensed to preach the Gospel wherever he may be orderly called, and the clerk was instructed to grant certificate of License and testimonials in common form.

—— Pres. Clerk.

Form of Transference for Students on Trials for License.

The Presbytery of —— having applied for and obtained permission from the Synod which met at ——, in the year ——, to take Mr. S. M. on public probationary trials, did accordingly prescribe to him subjects of examination, as the Act for the Licensing of Students directs. (State what, if any, of the trials were heard.) At this stage, Mr. S. M. requested to be transferred to the Presbytery of ——; and this Presbytery agreed to grant said transfer; and hereby do transfer Mr. S. M. to the Presbytery of ——, for the completion of said trials, with a view to License.

Attested this —— day of ——, one thousand eight hundred and sixty —, at ——.

M. N., *Pres. Clerk.*

Presbyterial Certificate.

As the "Act to regulate calls in certain cases" requires that no Presbytery shall induct or ordain a missionary or probationer coming from another Presbytery without a Presbyterial certificate, the following form may be useful.

That the bearer Mr. C. D. who was duly licensed to preach the Gospel, has resided within the bounds of this Presbytery for the past——; that he has conducted himself, so far as known to the Presbytery in a way becoming his position and his views of the Holy Ministry: all which is certified in name and by authority of the Presbytery of——this—— day of——one thousand eight hundred and——years by——

M. N. Pres. Clerk.

Elder's Commission.

The Synod of 1844 passed an Act permitting Sessions to appoint as their representative at the Synod, Elders in any Session of the Church, and prescribed a Form of Commission for that purpose; see, page 21, title 13. The following form of an Elder's Commission to the Presbytery and Synod according to the usual practice may be useful.

At———the———day of———one thousand eight hundred and——— years the Session of———congregation being met and constituted with prayer; *Inter alia* the Session did, and hereby do, choose and appoint Mr.———a faithful acting elder in this congregation to be their Commissioner to represent them in the Presbytery (and Synod) for the ensuing twelve (or six) months willing him to attend all the diets thereof and to have in view in all his actings the glory of God and the best interests of the Church; and they authorise the Moderator or Clerk to subscribe this as his Commission.

M. N. Mod. (or Clerk)

J.

Trust Deeds.

It is of the utmost importance for the peace and welfare of the Church that each congregation should have a good conveyance of its property in Trust according to the prescriptions of the Provincial Statutes. These Statutes are at present in an unsatisfactory state and require revision. The Model Trust Deed prepared by this Church, in 1848 while an excellent document in many respects is yet far too large and might easily be reduced to one third of the size; it is besides only suitable for C. W. The chief points to be attended to in drawing up a Trust are that, after the Formula of legal conveyance to certain persons in Trust for a Church in connection with the Canada Presbyterian Church, there shall be a clause defining the qualifications of Trustees, how long they shall hold office, how their successors shall be appointed, and who shall vote at the election of said Trustees. In Canada East the powers of Trustees are limited by Statute to the holding of the property: they can neither mortgage nor sell; and these two clauses are almost all that are required there.

But in Canada West, Trustees may, under certain conditions, mortgage and sell; but, as these powers are defined by Statute, they need not be inserted in the Deed. A clause may also be added giving power to the congregation to administer their property, in the event of the Church uniting with any other Orthodox Presbyterian Church under any other name, in connection with such united Church and under such new name. In no case should the provisions of Trust Deeds interfere with the spiritual and ecclesiastical affairs of the congregations. These are already defined and provided for in the constitution of the Church in connection with which the property of the congregation is to be administered. By attending to the above suggestions any Notary or Lawyer may draw up a good and useful Deed. The probability is that immediately after the union of the Churches a new and suitable model Deed will be prepared for the use of congregations. Presbyteries should in the meantime see to it that before ordaining ministers over congregations their Trust Deeds are in conformity with the principles of the

Church. Some congregations have from mistaken notions sought to secure their property by a general designation for Presbyterian uses or for the propagation of the doctrines of the Westminster Confession of Faith. All such trusts are the fruitful sources of strife, and manifest a want of loyalty to the Church whose privileges are claimed and enjoyed.

The following memoranda relative to Church property, slightly altered from those issued by the Synod in connection with the Church of Scotland, are applicable in all respects to all Presbyterian Churches:

Memoranda.

The Acts regulating the holding of real property by Religious Societies of Presbyterians and eleven other denominations in C. W., are the following, viz.: 9 Geo. IV., cap. 2, amended by 3 Vic., cap. 73, and the 12 Vic., cap. 91, of which the first Act authorizes the acquiring lands for the site of a Church, Meeting-house, or Chapel, or Burying Ground, while the second doing away with this limitation as to the purposes for which the land is to be held, empowers the several Religious Societies named in the previous Act, to hold lands, "For the support of public worship and the propagation of Christian knowledge." The 8 Vic., cap. 15, is intended to extend to other denominations of Christians the benefits of these Acts. The Act regulating the holding of Church property in C. E. is 2 Vic., cap. 26, entitled the "Religious Congregations' Act."

In order to the acquisition of real property under these Acts, the following directions may be useful:—

1. Let a Meeting of the Congregation be assembled.

2. At such Meeting, let Trustees be appointed to hold the lands to be acquired, and let the name by which the Trustees are to be known be adopted.

3. The holding of the Meeting, the appointment of the Trustees, and the name by which the Trustees are to be known, should be specified in the Deed.

4. The purpose for which the lands are to be held, and the nature of the Trust should also be specified in the Deed.

5. The Deed must specify the mode in which the Trust is to be perpetuated.

6. Registration of the Deed must be had in C. W. within 12 months, and in C. E. within *two* years, from its date; but *immediate* Registration is recommended.

It is suggested that the Memorial of Deeds in C. W. should be a transcript of the Deed, and should be under the hands and seals of the grantors; because, in this way, the Trust is open to all; and because, if the Deed is lost, the Memorial will be evidence of its contents. In C. E. the Deed itself must be registered, together with a description and measurement of the land by a sworn surveyor.

As a general rule, the proceedings to acquire lands, and their sale, should be conducted under legal advice.

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